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NATIONAL
QUARTERLY REVIEW.

EDITED BY

EDWARD I. SEARS, A. M., LL. D.

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"Pulchrum est bene facere reipublice, etiam bene dicere haud absurdum est."

NEW YORK:

EDWARD I. SEARS, EDITOR AND PROPRIETOR.

61 BROADWAY.

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1866.

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Piano-Fortes

Have taken THIRTY FIVE FIRST PREMIUMS at the principal fairs held in this country within the last ten years, and also were awarded a First Prize Medal at the Great International Exhibition in London, 1862, in competition with 269 pianos from all parts of the world.

That the great superiority of these instruments is now universally conceded is proven by the fact that Messrs. Steinways' "scales, improvements, and peculiarities of construction" have been copied by the great majority of the manufacturers of both hemispheres (as CLOSELY AS COULD BE DONE WITHOUT INFRINGING PATENT-RIGHTS), and that their instruments are used by the most eminent pianists of Europe and America, who prefer them for their own public and private use whenever accessible.

Every piano is constructed with their

PATENT AGRAFFE ARRANGEMENT. Applied directly to the Full Iron Frame.

STEINWAY & SONS direct special attention to their newly invented "Upright" pianos with their "**Patent Resonator**" and double iron frame, patented June 5, 1865. This invention consists in providing the instrument (in addition to the iron frame in front of the soundboard) with an iron brace frame in the rear of it, both frames being cast in one piece, thereby imparting a solidity of construction and capacity of standing in tune never before attained in that class of instrument.

The sound-board is supported between the two frames by an apparatus regulating its tension, so that the greatest possible degree of sound-producing capacity is obtained and regulated to the nicest desirable point.

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STEINWAY & SONS confidently offer these beautiful instruments to the public and invite every lover of music to call and examine them.

Letter from the celebrated European Pianist,

ALEXANDER DREYSCHOCK.

Court Pianist to the Emperor of Russia.

St. Petersburg, September 29, 1865.

MESSES. STEINWAY & SONS—I cannot refrain from expressing to you my undisguised admiration of your in every respect matchless Grand Pianos (which I used at my last concert in Brunswick), and I desire nothing in the world so much as to be able to perform upon one of these masterpieces here. Send me, therefore, (care of Johann David Hoerle & Co. in St. Petersburg), one of your Concert Grand Pianos—of course at most moderate artist's price—and inform me, without delay, in which manner I can best remit the purchase money to you.

Respectfully yours,

ALEXANDER DREYSCHOCK.

Letter from Willie Pape.

Court Pianist to the Royal Family of England.

LONDON, England, February 4, 1866.

MESSES. STEINWAY & SONS—I am much pleased to see the rapid advances you are making and the numerous certificates you have so deservedly obtained. Should my humble opinion be of any weight, you may add that I give my *four hundredth* piano-forte recital at Cheltenham on the 10th of this month, since my arrival here; that during my four annual visits to Paris, I have used the Grand Pianos of all the first European manufacturers, but have found **no instrument equal to the one I purchased of you.** In fact I consider one of your finest Square Pianos equal to a yoke of the Grand Pianos manufactured here.

Truly yours,

WILLIE B. PAPE.

Pianist to H. R. H. the Princess of Wales.

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It is **STRICTLY MUTUAL**, the policy holders receiving the entire profits.

Special care in the selections of its risks—strict economy—and a safe and judicious investment of its funds—**emphatically characterize the management of this Company.**

Premiums received **QUARTERLY, SEMI-ANNUALLY, or ANNUALLY**, at the option of the assured. Policies issued in all the various forms of **WHOLE LIFE, SHORT TERM, ENDOWMENT, ANNUITY, &c.**

DIVIDENDS DECLARED ANNUALLY (for 1861 and 1865, each 50 per cent.)

The mortality among its members has been *proportionately less* than that of any other Life Insurance Company in America—a result consequent on a most careful and judicious selection of lives, and one of great importance to policy-holders.

It offers to the assured *the most abundant security in a large accumulated fund, amounting now to over*

FIVE MILLIONS OF DOLLARS.

It accommodates its members in the settlement of their premiums, by granting, when desired, a credit at once on account of future dividends, thus furnishing insurance for *nearly double the amount* for about the SAME CASH PAYMENT as is required in an "all cash company."

Its annual income, exclusive of interest on investments, now exceeds **TWO AND A HALF MILLIONS OF DOLLARS.**

The following is a summary of the Company's business for the year 1865:

Number of Policies issued.....	5,138.
Insuring the sum of	\$16,324,888.
Received for Premiums and Interest.....	\$2,342,820 40
Losses, Expenses, and Dividends paid	1 118 901 25
Balance in favor of Policy Holders.....	\$1 223 919 15
Total Assets, January 1 1865.....	\$4,881,919 70

THE NEW YORK LIFE INSURANCE CO.

Originated and introduced the *New Feature*, known as

THE NON-FORFEITURE PLAN,

which is rapidly superseding the old system of life-long payments, and has revolutionized the system of Life Insurance in the United States. It has received the unqualified approval of the best business men in the land, large numbers of whom have taken out policies under it, purely as an investment.

A new schedule of rates has been adopted, under which the insurer may cease paying at any time without forfeiture of past payments; and at the

END OF TEN YEARS ALL PAYMENTS CEASE ENTIRELY,

and the policy thenceforward becomes a source of income to him. To secure this result, the annual rate of insurance must, of course, be somewhat higher. But almost any person in active business would greatly prefer paying a higher rate for a limited time, and be done with it, to incurring a life-long obligation, however small.

By the table on which this class of policies is based, a person incurs no risk in taking out a policy. Insuring to-day for \$5,000, if he dies to-morrow, the \$5,000 immediately becomes a claim; and if he lives ten years, and makes ten annual payments, his policy is paid up—nothing more to pay, and still his dividends continue, making

HIS LIFE POLICY

A SOURCE OF INCOME TO HIM WHILE LIVING.

The only weighty argument offered against Life Insurance is that a party might pay in for a number of years, and then, by inadvertence, inability, &c., be unable to continue paying, thereby losing all he had paid. The "New York Life" have obviated this objection by their

TEN YEAR NON-FORFEITURE PLAN

A party, by this table, after the second year,

CANNOT FORFEIT ANY PART OF WHAT HAS BEEN PAID IN.

Thus, if one insuring by this plan for \$10,000 discontinues after the second year, he is entitled to a PAID-UP POLICY, according to the number of years paid in, viz.:

Second year, two-tenths of \$10,000 (am't ins'd), amounting to \$2,000, with dividend on same for life,	
Third year, three-tenths of " " " " 3,000, " " "	
Fourth year, four-tenths of " " " " 4,000, " " "	
Fifth year, five-tenths of " " " " 5,000, " " "	

And so on, until the tenth annual payment, when all is paid, and dividends still continue during the life-time of the assured.

■ This feature, among others, has given to this Company a success unparalleled in the history of Life Insurance.

A credit or advance of twenty per cent. on account of dividends is given on this table if desired, at the current New York rate of interest.

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The dividends paid (return premiums) exceed \$1,700,000.

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(CHRISTIAN BROTHERS),

MANHATTANVILLE, NEW YORK.

This institution, incorporated and empowered to confer Degrees by the Regents of the University of the State of New York, offers many advantages to further the moral, intellectual, and physical development of students. The situation of the College is not surpassed in landscape beauty, or salubrity, by that of any similar institution in the country. It occupies an elevated position on the east bank of the Hudson, beside the village of Manhattanville, about eight miles from New York city.

Its object is to afford the youth of our country the means of acquiring the highest grade of education attained in the best American universities or colleges. While its conductors mean that the classic languages shall be thoroughly studied, they have resolved to give a prominence to the higher mathematics and natural sciences not hitherto received in any similar institution in this country; thus combining the advantages of a first-class College and Polytechnic Institute.

Before receiving any degree, the classical student will be required not only to be able to translate with facility any classic author, whether Greek or Latin, whose style he has studied; he must also be able to express his ideas orally as well as in writing, with more or less fluency, at least in the latter language; whereas the mathematical student seeking similar distinction must extend his scientific knowledge so as to embrace the differential and integral calculus, together with astronomy, chemistry, &c.

The Faculty believe that neither the classics nor the mathematics claim more earnest attention, in order to constitute a sound and practical education, than the vernacular language

and literature, and accordingly their study is never intermitted at this institution, but is continued throughout the whole course in every form which has received the approval of the most experienced and successful educators.

Besides being carefully instructed in the analytical principles of the language, every student is required not only to take part in oral discussions on rhetoric, logic, moral philosophy, &c., but he must also write English essays on various subjects, which are, in turn, subjected to the criticisms of the whole class, as well as to those of the Professor having charge of that department.

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TERMS:

Board, Washing, and Tuition, per Session of ten months	\$300
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Graduation Fee.....	10
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Payment of half Session of five months in advance.

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The College is situated on the northern bank of the Potomac, and commands a full view of Georgetown, Washington, the Potomac, and a great part of the District of Columbia. Its situation is peculiarly healthy.

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This College is under the direction of Fathers of the Society of Jesus, and was established solely for the education of Catholics. It stands on the heights of Worcester, and commands an extensive view of the beautiful country around. The situation abounds in water of the first quality; the playgrounds are spacious; the locality is remarkably healthy, and affords facilities for healthful amusements at all seasons. The Collegiate year (of ten months) commences on the first MONDAY of September; but students are admitted at any period of the year. Applicants from other institutions will not be received without testimonials, as to character and conduct, from the President of the institution which they last attended.

TERMS:

For board, tuition, washing and mending linen and stockings per annum, payable half-yearly, in advance.....	\$200 00
For Physician's fee.....	5 00
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Modern Languages and Music at the Professors' charges.

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IMPORTANT CHANGE IN THE DIVIDEND PERIODS
OF THE
EQUITABLE LIFE ASSURANCE SOCIETY
OF THE
UNITED STATES,
No. 92 BROADWAY, NEW YORK.

ACCUMULATED FUND	- - - - -	\$2,000,000,
ANNUAL INCOME	- - - - -	\$1,000,000.

PURELY MUTUAL.
ANNUAL CASH DIVIDENDS.

At the request of their numerous policy-holders, this Society have determined to declare their dividends **ANNUALLY IN CASH**. The first dividend will be declared February 1, 1867. The last dividend declared on the quinquennial plan reduced the premiums in some cases more than 50 per cent., or double the policy during the next dividend period. It is believed for the future that no Company in this country will be able to present greater advantages in its dividends to persons assuring than this Society, as its total expenditure to cash premium received was, by the last New York Insurance Report, less than that of any of the older American Life Insurance Companies.—(See *Superintendent Barnes' Annual Report, 1865*.)

The new business of this Society for the past year (**\$13,623,900**) exceeds the new business of any New York Company in any previous year.—(See *Superintendent Barnes' Annual Report, 1865*.)

Hereafter dividends on the First Annual Premium may be used as Cash in the payment of the Second Annual Premium, and so on thereafter, the dividend on each premium may be applied to the payment of the next succeeding premium. Policy-holders in most other Companies **MUST WAIT FOUR OR FIVE YEARS** before any advantage can be derived from dividends.

The success of this Society has not been equalled by any Company, either in this country or Europe, the Society's cash accumulation being over **ONE MILLION OF DOLLARS** greater than the most successful Company at the same period in its history, and its annual cash revenue from premiums, at the end of its sixth year, was greater than that of the largest Company in the country, at the end of its fifteenth.

NON-FORFEITURE OF PREMIUMS.—In the case of whole life and endowment policies at ordinary ages in force for at least three years, the Society will, on due surrender, issue a Paid up Policy for the full amount of premiums paid.

The Company will issue policies on a single life to the extent of \$25,000, but only in cases where the physical condition and family history of the applicant are entirely unexceptionable.

Permission is given at all times to visit Europe free of charge.

Extra Permits granted at moderate rates.

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New York, February 3, 1866.

UNIVERSITY OF THE CITY OF NEW YORK.

THE EXERCISES WILL BE RESUMED AS FOLLOWS :

IN THE SCHOOL OF ART,

September 4.

PREPARATORY SCHOOL,

September 11.

IN THE

DEPARTMENT OF SCIENCE AND LETTERS

AND

SCHOOL OF CIVIL ENGINEERING,

September 20.

THE SCHOOL OF LAW,

October 2.

THE SCHOOL OF ANALYTICAL AND PRACTICAL
CHEMISTRY,

AND THE

SCHOOL OF MEDICINE,

October 17.

Examinations for Admission to the Department of Science and Letters will take place in the Council Room on TUESDAY, September 19, at 9½, A. M.

For Circulars, enquire at the University, Washington square.

ISAAC FERRIS,

September 1, 1866.

Chancellor

THE
National Life Insurance Company
 OF
NEW YORK,
NO. 212 BROADWAY.

CORNER OF FULTON STREET. (KNOX BUILDING.)

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\$100,000

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NATIONAL LIFE INSURANCE COMPANY.

All Policies non-forfeiting.

It is the only Company in the world where a premium can be paid semi-annually or quarterly without paying interest on the deferred premium.

Thirty days' grace allowed in payment of premiums.

All Policies incontestable after five years.

Note taken for one-half the Annual Premium when it is more than Forty Dollars.

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OF THE

Christian Brothers,

ST. LOUIS, MO., 1865-66.

THIS literary institution possesses all the advantages of an agreeable and healthy location, easy of access, being situated on a rising ground, a little southwest of the Pacific Railroad terminus, in the city of St. Louis, Missouri. It was founded in 1851 by the Brothers of the Christian Schools, incorporated in 1856 by the State Legislature, and empowered to confer degrees and academical honors. However favorable the auspices under which it commenced its literary career, its progress since has surpassed all anticipation. Growing equally in public confidence and in the number of students, it has gone on extending its reputation. Repeated additions have been made to the original buildings. The number of students received within the last year amounted to more than 600, and many applicants were refused admission for want of room.

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The course of instruction pursued in the Academy is divided into three departments: the primary, the intermediate, and the collegiate. There is, besides, an exclusively commercial course, offering rare advantages to young gentlemen who intend to make business their profession. It is divided into three classes, in which the chief place is given to instruction in Book-keeping, Arithmetic, Geography, and History, Business Forms, and Correspondence, Epistolary composition, Penmanship, &c., with Lectures on Commercial Law, Political Economy, &c. Diplomas can be obtained in the commercial department by such as merit that distinction.

The session commences on the last Monday in August, and ends about the 3d of July, with an annual public examination, a distribution of premiums, and the conferring of degrees and academical honors.

On the completion of the course the degree of A. B. is conferred upon such students as, on examination, are found worthy of that distinction. The degree of A. M. can be obtained by graduates in the first degree after two years devoted to some scientific or literary pursuit, their moral character remaining unexceptionable.

The government is a union of mildness and firmness, energy, and kindness, a blending of paternal solicitude with fraternal sympathy; the results of which are contentment, good order, and happiness. The morals and general deportment of the students are constantly watched over; the Brothers preside at their recreations, and their comfort and personal habits receive every attention.

T E R M S .

Entrance Fee.....	\$8 00
Board and Tuition, per session.....	250 00
Washing.....	20 00
Physician's Fee.....	8 00
For Half Boarders.....	100 00
For Day scholars.....	60 00
In the Senior Classes.....	40 00
Vacation at the Institution.....	40 00

Music, Drawing, and the use of apparatus in the study of Chemistry and Natural Philosophy form extra charges.

N. B.—Payments semi-annually, and invariably in advance.

No deductions for absence, except in case of protracted illness or dismissal.

*** No extra charges for the study of the German, French, and Spanish languages.

NEW ENGLAND Mutual Life Insurance Co.

OF

BOSTON.

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Directors in Boston.

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Accumulation.....\$3,800,000

Distribution of Surplus in 1863.....\$750,000

Losses Paid in 22 Years, \$1,800,000.

Policies of all descriptions are issued by this Company.

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Cash on hand and in the hands of Agents,	40,588	91
Unpaid Premiums.....	38,780	01
Miscellaneous	47,988	93
	\$715,023	07
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ALSO, A SCRIP DIVIDEND OF (20) TWENTY PER CENT. on the Earned Premiums of Policies entitled to participate in the profits for the year ending 31st January, 1866. The Scrip will be ready for delivery on and after 15th March prox.

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- ART. I.—1. *Elements of Physiology*. By J. MÜLLER, M.D., Professor of Anatomy and Physiology in the University of Berlin. Translated from the German, with Notes, by WILLIAM BALY, M.D. New edition. London: 1865.
2. *Mémoire sur la Structure élémentaire des principaux Tissus organiques des Animaux*. Par M. H. MILNE EDWARDS, M.D., Archives générales de Médecine. Paris.
3. *Recherches microscopiques sur la Structure interne des Tissus organiques des Animaux*. Par M. H. M. EDWARDS, M.D. Paris.
4. *Leçons d'Anatomie comparée*. Par M. CUVIER. Paris.
5. *History of Animals*. By ARISTOTLE. Bohu's edition. London.
6. *De l'organisation des Animaux, ou Principes de l'Anatomie comparée*. Par M. DE BLAINVILLE. Paris.
7. *An Elementary Treatise on Human Physiology, on the Basis of the Précis élémentaire de Physiologie*. Par F. MAGENDIE. Membre de l'Institut de France, &c., &c. New edition. Translated, enlarged, and illustrated with diagrams. By JOHN REVERE, M.D. New York.

MEN in general pay so little attention to their own structure and organism that it is not strange they neglect those of the lower animals. It is not our intention, however, to obtrude on our readers facts which may be found in any elementary treatise on human physiology, further than to make some observations, in passing, on the benefits we should derive from, and the evils we should guard against by

devoting even a small portion of our study to ourselves. It is all the more remarkable that this is not done from the fact that no wonders are greater, no phenomena more interesting, than those of the human body; even the science of the heavens as elucidated by Copernicus, Kepler, Newton, and Galileo, is not better calculated to inspire us with admiration of the Divine wisdom.

Discarding all selfish motives and regarding the subject solely in a scientific point of view, what other study reveals so many marvels, or affords such convincing proofs of omniscient design and beneficence? But it also appeals to our self-love; it teaches us to preserve our health and puts us on our guard against the most dangerous of imposters. The principal reason why quackery flourishes as it does in this country is, that we pay so little attention to physiology; for just in proportion as the latter is studied anywhere is the former shunned as worse than any of the innumerable maladies which it pretends to cure.

There is but little hope of a better state of things, however, as long as physiology is neglected as it is in our schools; it is by no means sufficient that it be taught to some extent at our leading colleges and high schools. It should form a prominent study at all schools worthy of the name. Instead of this being remembered, however, there are but few teachers who know anything about it; and this is much more to be deplored than the most intelligent might suppose at first view, for it is a source of incalculable evil. Even those who are honestly proud of the progress of their pupils often err grievously, while they have no other intention than to do good. If they only made themselves acquainted with the delicate structure of the brain and its extreme susceptibility to injury, they would understand that in causing a child to learn as much as possible, they often do mischief rather than good. If the brain be too much excited in youth, it will be sure to be permanently injured in one way or other, if, indeed, it does not cause premature death. The experience of the world shows that the mind of the child whose faculties are thus precociously taxed, either becomes exhausted in a short time, and reduced to mediocrity, or the brain is attacked with inflammation or dropsy, which either destroys life or produces insanity.

Thousands of parents are brought in sorrow to the grave by this means, though the real cause of it occurs only to a few of them; were it otherwise, we should regard the brain of the

adult as capable of enduring more than that of the child, although no one is so strong and mature but he will suffer from the overtaking of his intellectual powers. Nor will any motive, however good, justify it. "If by gaining knowledge we destroy health," says Locke, "we labor for a thing that will be *useless in our hands*; and if, by harrassing our bodies (though with a design to render ourselves more useful) we *deprive ourselves of the abilities and opportunities* of doing that good we might have done with a meaner talent, which God thought sufficient for us by having denied us the strength to improve it to that pitch which men of stronger constitutions can attain to, *we rob God of so much service and our neighbor of all that help* which in a state of health, with moderate knowledge, we might have been able to perform. *He that sinks his vessel by overloading it, though it be with gold and silver, and precious stones, will give its owner but an ill account of his voyage.*" Who that reasons for a moment will deny the truth of this? and can we expect weak children to bear without injury what renders strong men useless to themselves and others?

Fathers and mothers, as well as teachers, would prefer physiological knowledge to any other kind, if they could only realize its value; it would save the former much more in doctors' bills than would requite them for the trouble of learning it, and no bills could contribute more to the intellectual and physical well-being of their children. The mother who understands the importance of a free action of the chest to a proper performance of the functions of the heart and lungs will not be disposed to bind down the ribs of her daughters as if they were the hoops of an overloaded cask, which might burst if it were not properly taken care of; in other words, if she knew that such a course, if persevered in, would sooner or later render them consumptive, she would set fashion at defiance rather than encourage the evil.

But without interfering with the dictates of fashion in this respect, which we fear would be hopeless, there is still sufficient to render physiology a valuable study. The adage "Prevention is better than cure" is justly regarded by all nations as a truism; then, let us remember that prevention represents physiology and cure the healing art. Hence, if the adage is true, it follows that, good as the healing art is—and none value it more highly than we—physiology is better.

At first view many would refuse to concur in this; but

the most thoughtful and intelligent would do so on reflection. They would remember that the doctors themselves are good, bad, or indifferent in proportion as they have combined the study of physiology with that of physic; on a little further reflection they would admit that the best doctors are those who give their patients least drugs; that is, those who rely most on the universal medicines of nature—medicines which require neither druggist nor chemist to prepare them. Comparing the present with the past, it would occur to them that the Greeks and Romans spent centuries of their palmiest days without any other physicians than those who took charge of their baths and of their gymnasia; and that it was only when they became degenerated that the apothecary's shop and the patent specific were numbered among their institutions and commodities. When they finally had doctors, the best of them, including Hypocrates and Celsus, held that the best medicines were water, pure air, and exercise. And is not the same true at the present day?

Before we condemn the ancients as ignorant and barbarous because they had as much confidence in the efficacy of the bath as we have in the strongest drug, let us see whether there is anything in our nature or composition which bears them out in their views. On examination we shall find that there is a good deal. To prove this it would be almost sufficient to remark that water composes more than two-thirds of the animal body, more than three-fourths of the whole mass of our blood, more than seven-eighths of that of the brain, and more than nine-tenths of the various colorless fluids and secretions.*

From these undeniable facts it is easy to understand that if we were deprived of even one-third of the water of which we are composed we could not exist for a moment. Still less could we exist without air; and there are none so ignorant but they have some idea of the importance of exercise in a hygienic point of view. Is it, then, any serious imputation on the intelligence or civilization of the ancients that they relied so much on water and air, and so little on doctors and apothecaries? Nay, must we not admit the contrary? Do not the facts show that if they had no faith in drugs, whether, animal, vegetable, or mineral, they had a knowledge of their own nature and the laws by which it is governed which we cannot equal at the present day, however much

* Mann's Physiology, p. 347.

we may boast of the progress we have made? For both Hippocrates and Celsius bear testimony that the leading principles by which they were guided in eschewing drugs and confining themselves to the universal medicines were no idle notions, but truths demonstrated by science and confirmed by experience. Accordingly, those illustrious physicians have recommended the same principles to their disciples. Hippocrates has declared, in his great work, which is still received as an authority by the most learned of the faculty in all parts of the world, that in cases of pneumonia "the bath soothes the pain in the side, chest, and back, concocts the sputa, promotes expectoration, improves the respiration, and allays lassitude." Celsius recommends the use of the bath as the best cure for various diseases, including fevers, hysterical and hypochondriacal affections, weak vision, indigestion, &c., prescribing the cold, tepid, or warm bath according to the nature of the malady and the character of the symptoms. Galen, an authority scarcely less illustrious, has left on record the following confirmation of the enlightened intelligence of those who, unlike most people of the present day, had more faith in nature than in quack doctors: "Cold water," he says, "quickens the actions of the bowels, provided there be no constrictions from spasms, when warm water is to be used. Cold drink stops hemorrhages and sometimes brings back heat. Cold drinks are good in continued and ardent fevers. They discharge the peccant and redundant humors by stool, or by vomiting, or by sweat."^{*}

If we inquire which of the celebrated physicians of modern times were best acquainted with the human frame and the chief functions of its organs, we shall find that it was they who had most respect for the ancient system. Thus, Boerhaave excelled as a physician, chemist, and physiologist. His whole life was devoted to the study of nature and of her laws; and the emphatic testimony he has left on record is that "No remedy can more effectually secure health and prevent disease than pure water."

The Arabian physicians of greatest celebrity depended more on the bath than on all other remedies; and when Mahomet enjoined on his followers daily ablutions, he was influenced much more by their known effects on the body

* "Thirst is nature's indication," says Mann, "that a fresh supply of water is needed in the blood."—*ib.*

in preserving it from disease than by any faith he had in their influence on the future condition of the soul, a remark which, but slightly modified, is equally applicable to the Christian adage, "Cleanliness is next to godliness."

If we regard water as merely a means of cleansing the body, even then we must admit that it is a preventive of disease, or otherwise be very inconsistent with ourselves, since it is universally admitted by the medical faculty, as well as by all other enlightened men, that the most effectual means of protecting any city or town from epidemics is to keep it clean. If it is true that cleanliness protects five thousand men from disease, it follows that it would also protect one man under similar circumstances.

But how has it been discovered that cleanliness is productive of so salutary an effect on the public health? Is it by the study of drugs and their operation on the human system? Is it not by the study of the human system itself and of its organs? Thus, for example, before any physician in Europe or America had ever seen a case of Asiatic cholera, or had any idea of the manner in which it ought to be treated, it was well known that the surest protection against the spread of its ravages was cleanliness, and that nothing had a stronger attraction for it than filth. And this knowledge was physiological, not medical; it was acquired from those who studied the functions of life more than the drugs which are supposed to produce such magic effects upon those functions. That it has greatly benefited the world in this respect as well as in others cannot be denied. It has saved thousands and afforded an additional proof of the truth of the adage that "Prevention is better than cure;" for when the disease has once appeared, the individuals attacked by it have seldom been saved by medical skill.

A slight knowledge of physiology would put the thousands who die annually from consumption and kindred diseases on their guard against the predisposing causes of those maladies. It is incredible how many come to a premature death, according to the best authorities, merely because they pay little or no attention to the sudden changes of temperature which take place to a greater or less extent at all seasons, but especially in spring and autumn. They forget that a temperature which is wholesome at one time may prove fatally unwholesome at another; and that, accordingly, they should adapt their clothing to the change. The common notion is, that we become used to heat or cold, as the case

may be, and that therefore it does not injure us. We have often heard respectable physicians make this remark ; but it is not the less erroneous on this account. If we are more or less influenced by heat or cold at one time than another, it is not without a more rational cause than that we have become used to it. Nature does not perform her work so capriciously as this would imply. Physiology teaches us that if we feel the cold or the heat at one time more than another it is because in the interval we have undergone a physical change ; we learn from it that during summer the circulating fluids of the body are generally diffused throughout its capillary system, a large proportion of them remaining in the vessels *at the surface* ; whereas in winter the external cold contracts the capillary vessels of the surface, and consequently causes the blood to accumulate in the *internal organs* ; so that in the warm season the circulation is essentially external, and in the winter it is essentially internal for the opposite reason. And it is evident that these phenomena are by no means accidental ; the great mass of the blood is sheltered from the cold of winter by being collected in the interior of the body ; and it is obvious that whatever cold it is subjected to in this state, it cannot lose its heat as rapidly as it would did it present *so large a surface*, or approach the surface so much as it does in summer. When the blood has not time to recede gradually—that is, when there is a sudden change from heat to cold—it rapidly loses its heat, and in this altered state there is a sudden revulsion of it to the internal organs. The latter being unprepared for the shock, diseases become prevalent at once, including inflammation, catarrhs, fevers, &c.

These are no mere hypotheses, but facts established by experiments. It has also been abundantly demonstrated that children and persons of adult age are very differently affected by heat and cold, especially by the latter. Thousands of children die annually because mothers, or their advisers, have not yet learned the fact that an infant is killed by a degree of cold which is only sufficient to invigorate an adult. As experiments endangering life cannot be tried on human subjects, except in the case of criminals, the lower animals have to be operated upon for that purpose, the law of which we are speaking being as applicable to the latter as it is to the former. Most people are aware that as long as a new-born animal is in contact with its mother, its temperature is nearly, if not quite, the same as hers ; but no sooner is it exposed even to a summer atmosphere than its temperature falls

rapidly, until it sinks even below that of the surrounding atmosphere.

Some experiments made by Professor Smith, of London University, afford interesting illustrations of this fact. A young bird, whose temperature was 97° F., was taken from its nest and exposed to the air at a temperature of 63° , under the direction of the professor. In one hour its temperature had fallen to 67° , so that in that brief space it sank thirty degrees. Adult birds of the same species were next tried; and in order to see whether they could be made to part with their heat so rapidly as their young, they were stripped of their feathers. They were then exposed to an atmosphere of the same temperature in which the young birds lost so much; but after an hour's exposure it was found that they had not lost half a degree, although thirty-six degrees higher than the atmosphere around them. Of fifty experiments made by the same physiologist on birds, young and old, of different species, the results were pretty much the same. He next proceeded to ascertain the relative effects of temperature on young and adult birds at different seasons, his object being to test the truth of the alleged fact that the adult of all animals, including man, differs from himself in different seasons as much as he does in all seasons from the young.

In the month of July he placed four adult birds in air whose temperature was reduced to zero. In one hour they had lost upwards of six degrees, and at the end of three hours they had lost eleven degrees. The Professor found that, according as the weather became cooler, the birds were less affected by being exposed to cold. Thus, towards the close of August, the above experiment was repeated on six birds of the same species, but with very different results; during the first hour they lost only four degrees, instead of six, and they had only lost two degrees more at the end of the fourth hour. The results obtained in winter were still more remarkable. In February, four adult birds were placed in air at the temperature of 32° ; at the end of an hour the mean loss of their heat was less than one degree; two of them experienced no diminution of temperature whatever, although they belonged to the same species, and had been fed on the same food, and brought up in the same climate as the others that had suffered such a great and rapid diminution of heat.

Because the effects of the cold bath and other cold applications on the human body have been found, as we have

seen, to be decidedly beneficial, many carry their use to excess, and kill, instead of curing, themselves and others. It is forgotten that in this as well as other cases what is wholesome and good in moderation becomes positively deleterious in excess. Those acquainted with physiology understand this, and are, therefore, in no danger; they understand, also, how it is that intelligent "cold-water doctors," as the hydropathists are called, do much good, while those of a different character do immense evil. The latter undoubtedly kill more than they cure. In order to comprehend this it will be necessary to remember certain sensations and other effects produced by cold under certain circumstances. We will therefore mention some facts which are not without interest in themselves, altogether independently of their physiological value.

While it is perfectly true, as we have said, that the application of cold cures many diseases, it is equally true that it produces many diseases. Because it has been recommended in certain cases by the most illustrious physicians, and because nearly all are conscious of having profited more or less by it, in most countries of the temperate zone it has become a popular opinion that cold winters are the most healthy, and that, upon the other hand, winters without frost are peculiarly unhealthy. In the British islands, especially, this belief is so deep-rooted in the public mind that several physiologists and physicians have taken the pains to investigate the whole subject fully. No one has done so more intelligently or more faithfully than Dr. Fothergill; and he has also tested the truth, or rather the error, of the kindred notion that a moist winter is so deleterious. It is proper to add, however, that the question is now regarded by the physiologists of Europe as settled. No work on the subject has been written for a long time, but those to which we allude are quoted as standard authorities. "As far as the bills of mortality may be depended on," says Dr. Fothergill, "it is demonstrated that an excess of wet with moderate warmth, is not so injurious to our constitutions as a severe cold season."* Elsewhere the same eminent physiologist remarks that "no weather is in common so little productive of acute and fatal diseases as the warm and moist; *nor any so dangerous in these respects as the opposite.*"

Dr. Fothergill is an excellent authority; but we are not obliged to rely either on his intelligence or veracity in this

* Observations on Weather and Diseases, November, 1751. London.

case; his views are corroborated by several other physiologists and physicians of distinction. Dr. Heberden has carefully noted the health of the city of London for two successive winters (1791-95), one of which was the coldest and the other the warmest of which any regular record had been kept; and although he was never a believer in the popular theory, was astonished at the results. "For five weeks," he says, "between the 31st of December, 1794, and the 3d of February, 1795, the whole number of burials amounted to 2,823; and in an equal period of five weeks, between the 30th of December, 1795, and the 2d of February, 1796, it was 1,471; so that the excess of the mortality *in the cold season* above that of the mild season was not less than 1,352 persons; a number sufficient surely to awaken the attention of the most prejudiced admirer of a frosty winter."^{*}

In commenting on the effects of cold on persons of different ages, the same writer remarks that "it is curious to observe among those who were said in the bills to die above sixty, how regularly the tide of mortality follows the influence of this prevailing cause; so that a person used to such inquiries may form no contemptible judgment of the severity of any of our winter months merely by attending to this circumstance. Thus, their number in January, 1796, was not much above *one-fifth* of that in 1795." The testimony of French physiologists to the same phenomena are, if possible, still more decisive.[†]

Physiology teaches us that we ought to expect just such effects, good and bad, from the application of cold as those we have mentioned. We know from experience that its first action on the human body is to diminish the action of the blood-vessels, especially of those near or at the surface; the latter then become unable to transmit the blood in the usual quantity through the integuments; and there are none who have lived for any time in a northern climate who are not more or less familiar at least with the effects of this obstructed circulation on the feet, hands, and other parts that are farthest from the heart. But that organ suffers itself from the same cause; it becomes weak together with the whole arterial system. It is this diminished action of the arterial system which causes that bluish, or livid color of the fingers, ears and other projecting points, which is observed in any that

^{*} Philosophical Transactions for 1799.

[†] "L'air froid et humide," says Dr. Mark Andral, "exerce sur l'économie une influence encore plus fâcheuse que l'air humide et chaud," &c.

remain too long in cold water. This, however, seldom does much harm; but if the cold application is long continued, the circulation is interrupted altogether and death ensues.

The experience of early navigators and discoverers furnishes abundant evidence of the deleterious effects of cold on the human system. The case of Captain Monck, a Dane, is doubtless familiar to many of our readers. In 1619 he wintered in Hudson's Bay, latitude $63^{\circ} 20'$, with the crews of two ships well provided twenty with necessities; the crews amounted to sixty-four persons, all of whom, except the Captain and two men, perished. Several of the Dutch navigators bear testimony to similar results. In 1633 the Dutch government sent an expedition to the North for the purpose of establishing watering-places at Spitzbergen and another point on the coast of Greenland. Seven colonists were left at each place amply provided with all that seemed in any way necessary as a means of protecting them from the intensity of the cold; they were allowed not only flannels in abundance, but also furs, together with various kinds of liquors. But when the ships returned in the spring not one of the fourteen was alive; all were found dead within their tents or near them!

We might easily multiply instances of this kind; but it is not necessary. Without one at all it would be sufficiently evident to any intelligent person that continued cold is deleterious. It is too well known that as we approach nearer the north pole, not only animals, but also vegetables, become more and more stunted. The diminutive size of the Laplanders and the barrenness of their soil are familiar to all; and the same observation will apply to the Siberian tribes, the Kamtschadales, and the Samoyedes. All are dwarfish in size; and in the same regions the intellect is equally dwarfed.

But we need not have gone to the polar regions in order to show that the action of cold has a stunting effect both on animals and vegetables. The fact is sufficiently proved by the Andes mountains, which have not a trace of vegetation nor a living animal above a certain elevation, in which the cold becomes intense, even within the tropics, from the rarity of the atmosphere.

It is from physiology, aided by experience, that we have also learned what kinds of food and clothing are suitable for us in health and in sickness. On these subjects, too, the popular opinion and that of the quacks in whom they have most faith differ very widely from the teachings of science.

We need not remind our readers that there are certain theorists who maintain that the simpler our food is and the more we confine ourselves to one article or two, the better shall be our health, both physically and mentally. It is true, indeed, that those who have been in the habit from their infancy of confining themselves to a few simple substances often enjoy good health and long life; but even these are greatly improved by a more generous diet. Of all who have devoted attention to this subject none have investigated it more fully than the late Dr. Stark, of Vienna, who, in fact, sacrificed his life to it for the benefit of science. He proclaimed on his death-bed, as the result of his long and painful experience, that "simple substances when used as articles of food for a long space of time invariably bring the body into a state of extreme debility, and that there is not a single article of food, not even the most nutritious, that is capable of sustaining the vigor of the body, or even of sustaining life itself, for any considerable period."

The doctor had first been a vegetarian; but without confining himself to any one, two, or three vegetables; it appears that as long as he pursued this course he did very well. But having heard many statements of persons said to have enjoyed long life as well as good health by the simplest food taken in small quantities, he resolved to make the experiment on himself. First he tried bread and water; the result, as might be supposed, was not very strongly in favor of that diet. He therefore added sugar, but did not find himself improve much by it; nor had he a better report to make when he added, in turn, oil of olives and milk. Having now felt himself considerably debilitated, he resolved to try beef once more; he had the lean stewed; but took only gravy and water with it. He soon found that he was not likely to make any improvement under this diet; but he was determined never to yield until he discovered the right simple food, if it was possible. It occurred to him that flour was highly nutritious, and he resolved to try it with the addition of water and salt; after the flour he tried the yolks of eggs; and thus did he proceed from one experiment to another until finally he could eat nothing!

In commenting on this, in his excellent work on Animal Physiology, Dr. Smith mentions several interesting experiments made on the lower animals in order to test the justness of the conclusion arrived at by Dr. Stark. "A dog," he says, "fed exclusively upon white sugar and water appeared for

seven or eight days to thrive well upon these substances; he was lively, and he ate and drank with avidity. Towards the second week, however, he began to lose his flesh, though his appetite continued good. In the third week he lost his liveliness and appetite. An ulcer formed in the middle of each cornea, which perforated it, and the humor of the eye escaped: the animal became more and more feeble and died on the thirty-second day of the experiment. Results nearly similar ensued with dogs fed upon olive oil and distilled water; but no ulceration of the cornea took place, and analogous effects were observed in dogs fed upon gum and upon butter. A dog fed with white bread made from pure wheat with water died at the expiration of fifty days. Another fed exclusively on military biscuits suffered no alteration in his health. Rabbits and guinea-pigs fed upon one substance only, as corn, hay, barley, cabbage, carrots, and so on, die, with all the marks of inanition, generally in the first fortnight, and sometimes sooner. An ass fed upon boiled rice died in fifteen days, having latterly refused its nourishment. Dogs fed exclusively with cheese or with hard eggs are found to live a considerable period; but become feeble, meagre, and lose their hair. When a certain degree of emaciation has been produced by feeding an animal for some time upon one substance, as, for instance, upon white bread during forty days, the animal will eat with avidity different kinds of food offered to it at that period; but it does not regain its strength. It continues to waste, and dies about the same time at which its death would have happened had the exclusive diet been continued; the digestive organs are irreparably injured, and the due stimulus, though applied to them, cannot now restore them.”*

The physiologists of France and Germany have advanced some curious theories in order to account for these phenomena. M. Magendie has concluded from the above experiments, several of which he conducted himself, that the reason why animals cannot live for any length of time on pure sugar is because such substances are destitute of nitrogen. But a much more satisfactory reason is given by Dr. Smith in the work already quoted. “The stomach,” he says, “like other organs, can be excited to the due performance of its functions only by supplying it with an appropriate stimulus. By a long and uninterrupted continuance of one and

* Smith's Animal Physiology, p. 48.

the same alimentary substance, that substance probably loses its stimulating power; and thus, though it may abound with nutritive properties, the stomach is incapable of acting upon it.*

We may remark, parenthetically, that these facts are of much greater importance than the casual observer would be likely to suppose; for they concern all ranks and conditions of life, the young as well as the old, and they have attracted earnest attention accordingly; it was they, in fact, which led Dickens to denounce the English boarding-school keepers, who kept the children intrusted to their charge so cold in winter and so hungry at all seasons that a large proportion of them permanently lost their health, many becoming insane; and not a few died from no other cause than this bad treatment at the hands of those who pretended to represent their parents. And need we say that the same course is pursued to a considerable extent, at the present day, in our own country, by the same class of persons; that is, persons who have no higher motive in undertaking the business of teaching than to make all the money they can?

This is one of the strongest reasons why we have long been of opinion that those who care for the education of their children and for their physical and intellectual well-being should select for them seminaries which are conducted by men or women known to be religious as well as learned, and who devote themselves to the training of youth partly because they love education for its own sake, and partly because they think that, at least in their hands, it is favorable to religion.

There is no danger that the pupils of persons of this class will suffer any privation that would injure them either physically or mentally; whereas students of the best intellects can seldom make much progress under the most learned instructors if they are exposed to any considerable extent to the privations alluded to. We are not peculiar in believing that many a promising youth is thus injured permanently by being intrusted to boarding-school speculators, even though those persons sometimes call their institutions seminaries, high schools, institutes, and even colleges; the same views are entertained by all thinking men who have devoted any attention to the subject. Thus, for example, Mr. Stuart Mills, the well-known writer on political

economy and education, has deemed it of sufficient importance to give its earnest discussion a prominent place in his excellent essay on education, contributed to the "Encyclopædia Britannica":

"It is easy to see a great number of ways in which deficient quantity of food operates unfavorably upon the moral temper of the mind. As people are ready to sacrifice everything to the obtaining of a sufficient quantity of food, the want of it implies the most dreadful poverty; that state in which there is scarcely any source of pleasure and in which almost every moment is subject to pain. It is found by a very general experience that a human being, almost constantly in pain, hardly visited by a single pleasure, and almost shut out from hope, loses, by degrees, all sympathy with his fellow-creatures; contracts even a jealousy of their pleasures, and at last a hatred; and would like to see all the rest of mankind as wretched as himself. If he is habitually wretched and rarely permitted to taste a pleasure, he snatches it with an avidity and indulges himself with an intemperance almost unknown to any other man. The evil of insufficient food acts with an influence not less malignant upon the intellectual than upon the moral part of the human mind. The physiologists account for its influence in this manner: They say that the signs by which the living energy is manifested may be included generally under the term excitability, or the power of being put in action by stimulants. It is not necessary for us to be very particular in explaining these terms; a general conception will, for the present, suffice. A certain degree of this excitability seems necessary to the proper state, or rather the very existence, of the animal functions. A succession of stimulants of a certain degree of frequency and strength is necessary to preserve that excitability. The most important by far of all the stimulants applied to the living organs is food. If this stimulant is applied in less than a sufficient degree, the excitability is diminished in proportion, and all those manifestations of the living energy which depend upon it, mental as well as corporal, are impaired; the mind loses a corresponding part of its force. We must refer to the philosophical writers on medicine for illustrations and facts, which we have not room to adduce, but which it will not be difficult to collect. Dr. Crichton places poor diet at the head of a list of causes which 'weaken attention, and consequently debilitate the whole faculties of the mind.' From this fact, about which there is no dispute, the most important consequences arise. It follows that when we deliberate about the means of introducing intellectual and moral excellence into the minds of the principal portion of the people, one of the first things which we are bound to provide for is a generous and animating diet. The physical causes must go along with the moral; and Nature herself forbids that you shall make a wise and virtuous people out of a starving one. Men must be happy themselves before they can rejoice in the happiness of others; they must have a certain vigor of mind before they can, in the midst of habitual suffering, resist pleasures. Their own lives and means of well-being must be worth something before they can value, so as to respect, the life or well-being of any other person. This or that individual may be an extraordinary individual, and exhibit mental excellence in the midst of wretchedness, but a wretched and excellent people never yet has been seen on the face of the earth. Though far from fond of paradoxical expressions, we are tempted to say that a good diet is a necessary part of a good education, for in one very important sense it is emphatically true. In the great body of the people all education is impotent without it."

These facts will account for certain phenomena exhibited at some of our colleges. Parents and guardians say, with apparently good logic, "Several of the professors are learned men; they are at least sufficiently qualified for their positions; then it must be the fault of the boys themselves if they don't learn." It is not often, indeed, that this can be said of the class of institutions alluded to; those who would cheat their students out of their food are not likely to pay liberal salaries to professors; they take as much pains to get the latter cheap as they do to get cheap meat, cheap flour, cheap potatoes, &c., and a cheap professor will improve the mind very nearly as little as cheap meat or cheap potatoes will improve the body.

Parents and guardians also say, "Boys are liable to be sick and lose their health anywhere. Where could there be a more healthy place than — College? They must have been consumptive before they went, although they seemed the very picture of health." In reasoning on the subject in this way it never occurs to them that the well-being of the mind as well as of the body requires a certain amount of wholesome food at all seasons, and in the winter a certain degree of warmth, besides that afforded by day or night clothing. Accordingly, the boys lose their health, and a large proportion of them die; but because they are generally from different parts of the country—always more or less distant from each other—their ill-health or death attracts no attention beyond the circle of their own friends; and thus does the work of destruction go on from year to year.

It is evident, then, that the parent or guardian should not merely inform himself as to the qualifications of the teachers or professors; nor is it difficult to ascertain the other facts. Visiting some institutions, without the least idea of ill-treatment of the students, one is often puzzled to understand how so many can be fed and kept warm where so little materials for food or fuel are visible; especially if he has visited any of those known to be amply provided in these respects; for those who have charge of the latter could hardly conceal, even if so disposed, the large stores which they lay in for the support and comfort of those committed to their charge.

It may be seen from these remarks that in noting the effects of cold and certain kinds of food on young and old our object was not merely to gratify curiosity, or to mention facts that are merely interesting. Although this, by itself,

would have been a legitimate one, we had something more utilitarian in view; and if we succeed in combining what is interesting with what is useful in seeking to call attention to the importance of physiology, we shall feel that we have the better reason to congratulate ourselves. In reference to the observations which we have just made many may say that while it is doubtless very true that in European countries students are cheated and permanently injured in the manner indicated, it is not likely, for various reasons, that any similar course is pursued in this country to any serious extent. But there is no sufficient reason for this incredulity; whereas there are many reasons for the contrary, one or two of which we may mention briefly in passing. There are at least three times as many colleges in this country, in proportion to the population, as there are in any of the principal countries of Europe. The European colleges generally get large grants from government; yet scarcely any of them have a penny to spare. Our colleges have but seldom any such aid; yet those who have charge of them often make money—that is, when their main object is to do so, and not to propagate their own views or convictions.

It is evident that they could not do so if they treated their students fairly or honestly. In short, in order to do the latter without failing in the attempt they must regard pecuniary compensation as a secondary object, desiring nothing more for themselves than what is merely sufficient to support and clothe them as a judicious care for health requires. It would be all different, however, if it were true that any sort of food is good enough for students, and that the less they eat the better, or if it would do as well to lay out one hundred dollars for their use as five hundred dollars. But physiology teaches us, as we have seen, that students require to be fed and kept warm as well as those who are not students, and that instead of the young being less liable to suffer from insufficient or inferior food, or from cold, than the adult, the reverse is the fact. It is true that the student does not require to eat so large a quantity as the boy of the same age and temperament who is engaged in manual labor; but the food of the former should be at least as nutritive and wholesome as that of the latter. Indeed, what one could digest with comparative ease might prove fatal to the other, owing to the different effects of physical and mental labor on the digestive system. And still more strongly marked are the different effects produced by cold on the boy who

works with his hands in the open air and him who works with his mind in the class-room or dormitory? It is well known that the temperature which would be invigorating to the former would scarcely be endurable to the latter, and that if he were long exposed to it his health would infallibly suffer.

If it be admitted that knowledge is power, it must also be acknowledged that there is no power more valuable than that which we may learn to exercise over ourselves. Surely none can underrate what teaches us to take care of both mind and body, and preserve them from disease, and that physiology does so is the concurrent opinion of the greatest thinkers of ancient and modern times.

At the same time, no other science or study is so well calculated to demonstrate the wisdom and beneficence of the Deity. With this view alone it has been treated by various writers of eminence in all enlightened countries. Dr. Roget tells us, in his excellent work on physiology,* that its object "is to enforce the great truths of natural theology, by adducing those evidences of the power, wisdom, and goodness of God which are manifested in the living creation. The scientific knowledge, he adds, of the phenomena of life as they are exhibited under the infinitely varied forms of organization constitutes what is termed Physiology, a science of vast and almost boundless extent, since it comprehends within its range all the animal and vegetable beings on the globe." It follows, then, that whether it be our object to acquire useful and important knowledge in regard to ourselves, or the innumerable beings that surround us, to realize more fully the gratitude which we owe the Creator, to refute the theories of the atheists and prove their absurdity, or simply to interest ourselves with what is wonderful, beautiful, or sublime, there is no other subject more worthy of our attention.

The truth is, that those who devote even a small portion of their time to the study of animated nature find it as attractive as an Eastern tale; especially if they avail themselves of the use of the microscope, which reveals to us an immense world of its own. But without any artificial aid there is much in animal life to excite our wonder; much, indeed, that is so wonderful as to seem utterly incredible to those who have not seen it for themselves. Thus, for ex-

* *Animal and Vegetable Physiology, &c.*, by Peter Mark Roget, M. D., Secretary to the Royal Society. 2 vols. 8vo. London.

ample, does it not seem difficult to believe that while the ventricle of the human heart does not contain more than an ounce of blood, it contracts at least seventy times in a minute, so that more than three hundred (300) pounds of blood pass through this organ every hour we live. In illustration of the prodigious force with which the blood is drawn into the aorta, Dr. Roget mentions that "when we sit cross-legged the pulsation of the artery in the ham which is pressed upon the knee of the other leg is sufficiently strong to raise the whole leg and foot at each beat of the pulse."

We become so familiar with phenomena of this kind that we take no account of the causes which produce them; and in proportion as animals of any kind are large and strong, this force of the blood is great in proportion. It is necessary not only to bear this in mind, but also to have some knowledge of physiology in order to believe statements like that of Paley, namely, that "the aorta of a whale is larger in the bore than the main pipe of the water-works of London Bridge, and the water roaring in its passage through that pipe is inferior in its impetus and velocity to the blood gushing through the whale's heart." It is, if possible, a still more remarkable fact that while such an immense quantity of water is constantly passing through this monster of the deep, animals one-twentieth part of its size have larger receptacles for the reception of water; the reason obviously is, that the fluid is so constantly within its reach in the element in which it lives that the Creator, who never does anything in vain has simply omitted what was not needed. We have at least circumstantial proof of this in the large receptacles furnished other animals, such as are often placed in circumstances in which they are likely to need them. As instances we need only mention the camel, the elephant, and the horse. These animals are intended to perform journeys, or at least to perform a large amount of work, under circumstances in which it might not be always possible for them to get water that they could drink; accordingly, each has been provided with a stomach which is used solely as a reservoir for water. In proportion as one was more likely to be used for long journeys, where water was scarce, than the others, his stomach is more capacious and better calculated to preserve the water in a fresh, wholesome state than those of the others. In commenting on these facts Dr. Roget describes the stomach of the camel and the analagous cavity in the elephant:

"The remarkable provision above alluded to in the *camel*, an animal which nature has evidently intended as the inhabitant of the sterile and arid regions of the East, is that of reservoirs of water, which, when once filled, retain their contents for a very long time, and may minister not only to the wants of the animal that possesses it, but also to those of man. The second stomach of the camel has a separate compartment, to which is attached a series of cellular appendages; in those the water is retained by strong muscular bands, which close the orifices of the cells, while the other portions of the stomach are performing their usual functions. By the relaxation of these muscles the water is gradually allowed to mix with the contents of the stomach, and thus the camel is enabled to support long marches across the desert without receiving any fresh supply. The Arabs who traverse these extensive plains, accompanied by these useful animals, are, it is said, sometimes obliged, when faint and in danger of perishing from thirst, to kill one of their camels for the sake of the water contained in these reservoirs, which they always find to be pure and wholesome. It is stated by those who have traveled in Egypt that camels, when accustomed to go journeys during which they are for a long time deprived of water, acquire the power of dilating the cells, so as to make them contain a more than ordinary quantity, as a supply for their journey.

"When the elephant, while traveling in very hot weather, is tormented by insects, it has been observed to throw out from its proboscis, directly upon the part on which the flies fix themselves, a quantity of water with such force as to dislodge them. The quantity of water thrown out is in proportion to the distance of the part attacked, and is commonly half a pint at a time; and this Mr. Pierard, who resided many years in India, has known the elephant to repeat eight or ten times within an hour. The quantity of water at the animal's command for this purpose, observes Sir E. Home, cannot therefore be less than six quarts. This water is not only ejected immediately after drinking, but six or eight hours afterwards. Upon receiving this information Sir E. Home examined the structure of the stomach of that animal, and found in it a cavity like that of the camel, perfectly well adapted to afford this occasional supply of water, which may at other times be employed in moistening dry food for the purposes of digestion."

These, it is true, are the largest animals now known to exist; but the organs and general structure of the smallest are not less interesting than theirs; they are often much more so; they exhibit more wonderful strength in proportion to their size, and more perfect mechanical skill. This is true even of animalculæ, that never see the light, but come to life and die within the tissues of other animals, and which are so small that they can only be observed by means of a powerful microscope.

Professor Ehrenberg has proved that there are nomads not larger than the twenty-four thousandth part of an inch, and that they are so thickly crowded in water—often in the blood—as to leave intervals not greater than their own diameter. From this that eminent physiologist calculates that a single drop of water may contain five thousand

millions of nomads; a number equal to all the human beings on our globe. Yet he has satisfactorily proved that these minute animalcules possess internal cavities for the reception and digestion of their food. The species of infusoria known as the *Rotifera* are not much larger than the nomads; but by the aid of a powerful telescope Professor Ehrenberg has discovered in them traces of a *muscular, a nervous, and even a vascular system*. He informs us that with a magnifying power of three hundred and eighty he has distinctly seen muscular bands running in pairs in this species between the two layers of transparent membrane which envelop the body. "When the animalcule," he says, "throws itself into violent lateral contortions these fibrous bands are observed to become broader and thicker, as well as shorter, on the side towards which the contractions take place. There can, therefore, be no doubt that these are muscular organs, and that they are the real agents by which the motions witnessed are effected. These Rotifera or wheel animalcules, are so named from their being provided with an apparatus for creating a perpetual eddy or circular current in the surrounding fluid. The remarkable organs by which this effect is produced are generally two in number, and are situated on the head, but do not surround the opening of the mouth, as is the case with the tentaculæ of polypes. They consist of circular discs, the margins of which are fringed with rows of cilia, bearing a great resemblance to a crown wheel. This wheel appears to be incessantly revolving and generally in one constant direction, giving to the fluid a rotary impulse which carries it round in a constant vortex. The constancy of this motion would seem to indicate that it is related to some function of vital importance, such as respiration."*

If we turn from the infusoria to the zoophytes, or animated plants, as described by any competent physiologist or naturalist, we shall find a new source of interest, instruction, and wonder. Professor Grant, of the London University, has paid more attention to this branch of natural history than perhaps any other naturalist of the present day. He shows us how they are found in the sheltered recesses of the deep, forming a covering to naked rocks, lining the walls of submarine caverns, and hanging in stalactites from their roof. Most of the views of Professor Grant have been verified by Dr. Roget. The latter gives a very graphic and interest-

* Animal and Vegetable Physiology, &c. By Dr. Roget. Vol. ii, p. 113.

ing description of the manner in which the materials necessary for the subsistence of the *sponge* are all conveyed with the water into its interior. He informs us, also, that although adult sponges are permanently attached to rocks and other bodies, the young are provided with the power of locomotion, in order that they may seek a habitation at some distance from their birthplace. "The parts of the *spongia panicea*," he says, "which are naturally transparent, contain at certain seasons a multitude of opaque yellow spots, visible to the naked eye, and which, when examined by means of a microscope, are found to consist of groups of ova, or more properly gemmules, since we cannot discover that they are covered with any envelope. In the course of a few months these gemmules enlarge in size, each assuming an oval or pearl-like shape, and are then seen projecting from the sides of the internal canals of the parent to which they adhere by their narrow extremities. In process of time they become detached, one after the other, and are swept along by the currents of fluid which are rapidly passing out of the larger orifices. When thus set at liberty, they do not sink by their gravity to the bottom of the water, as would have happened had they been devoid of life; but they continue to swim by their own spontaneous motions for two or three days after their separation from the parent. In their progression through the fluid they are always observed to carry their rounded, broad extremity forwards. On examining this part with the microscope we find that it is covered with short filaments or *cilia*, which are in constant and rapid vibration. Finally, when the body is attached by its tail or narrow end to some fixed object, the motion of the *cilia* on the fore part of the body determines a current of fluid to pass in a direction backwards, or towards the tail; but when they are floating in the water the same motion propels them forward in an opposite direction, that is, with the broad, ciliated extremity foremost. About two or three days after these gemmules have quitted the body of the parent they are observed to fix themselves on the sides or bottom of the vessel in which they are contained, and some of them are found spread out, like a thin circular membrane, on the surface of the water. In the former case they adhere firmly by their narrow extremity, which is seen gradually to expand itself laterally, so as to form a broad base of attachment. While this is going on the *cilia* are still kept in rapid motion on the upper part, scattering the opaque particles

which may happen to be in the fluid to a certain distance around. But these motions soon become languid, and, in the course of a few hours, cease; and the cilia, being no longer wanted, disappear." *

These are but a few of the characteristics of the sponge; but they show how much is to be learned from an object apparently so simple. The lessons which it teaches us will be much enhanced in value and interest if we compare it to other animated beings. Thus, for example, while so many other beings have scarcely any motion at their birth, but acquire animation and vivacity in proportion to their age until they reach a certain period, the sponge has most animation the first days of its existence, and when it attains what may be regarded as its adult age, it ceases to have any animation that is perceptible. There is no animal whose young is so helpless after birth, or so little capable of doing anything for itself as man, nor is there any animal on whose young time has a greater effect in the development of all its faculties. But we have illustrations enough of the same characteristics among the lower animals, quite sufficient even among the insect tribe. Thus, the insects known as the *Indus* and *Scoloperdra* have not the trace of a foot when they are hatched, but legs make their appearance in succession according to their age, as teeth make their appearance in children, until, finally, they have quite a number. Other species of the same insects have a few feet at birth, and they acquire many more as they advance in life. This is the case with the *Indus terrestris*, which has six feet at its birth and eight segments, but finally acquires about *two hundred feet and fifty segments*. The manner in which these and similar changes take place in the insect tribe are well described by Dr. Roget in the following passages:

"The progress of the metamorphoses of insects is most strikingly displayed in the history of the *Lepidopterus*, or butterfly and moth tribe. The egg which is deposited by the butterfly gives birth to a caterpillar, an animal which, in outward shape, bears not the slightest resemblance to its parent, or to the form it is itself afterwards to assume. It has, in fact, both the external appearance and the mechanical structure of a worm. The same elongated cylindrical shape, the same annular structure of the denser parts of its integument, the same arrangements of longitudinal and oblique muscles connecting these rings, the same apparatus of short feet, with claws, or bristles, or tufts of hairs, for facilitating progression; in short, all the circumstances most characteristic of the vermiform type are equally exemplified in the different tribes of caterpillars, as in the proper Annelida.

* Animal and Vegetable Physiology, &c. By Dr. Roget. Vol. ii, p. 113.

"But these vermiform insects have this peculiarity, that they contain in their interior the rudiments of all the organs of the perfect insect. These organs, however, are concealed from view by a great number of membranous coverings, which successively invest one another like the coats of an onion, and are thrown off one after another, as the internal parts are gradually developed. These external investments, which hide the real form of the future animal, have been compared to a mask; so that the insect while wearing this disguise has been termed *larva*, which is the Latin name for a mask.

"This operose mode of development is rendered necessary in consequence of the greater compactness of the integuments of insects as compared with those of the Annelida. In proportion as they acquire density they are less capable of being further stretched, and at length arrive at the limit of their possible growth. Then it is that they obstruct the dilatation of the internal organs, and must be thrown off to make way for the further growth of the insect. In the meantime a new skin has been preparing underneath, molded on a larger model, and admitting of greater extension than the one which preceded it. This new skin at first readily yields to the distending force from within, and a new impulse is given to the powers of development, until, becoming itself too rigid to be further stretched, it must, in its turn, be cast off in order to give place to another skin. Such is the process which is repeated periodically, for a great number of times, before the larva has attained its full size. These successive peelings of the skin are but so many steps in preparation for a more important change. A time comes when the whole of the coverings of the body are at once cast off, and the insect assumes the form of a *pupa*, or chrysalis, being wrapt as in a shroud, presenting no appearance of external members and retaining but feeble indications of life. In this condition it remains for a certain period, its internal system continuing in secret the farther consolidation of the organs until the period arrives when it is qualified to emerge into the world, by bursting asunder the fetters which had confined it, and to commence a new career of existence. The worm which so lately crawled with a slow and tedious pace along the surface of the ground now ranks among the sportive inhabitants of the air, and expanding its newly acquired wings, launches forward into the element on which its powers can be freely exerted; and which is to waft it to the objects of its gratification, and to new scenes of pleasure and delight." — *Animal and Vegetable Physiology considered with reference to Natural Theology*.

If we turn our attention to the feathered tribe we shall discover a new set of phenomena. In one species of being it is the mechanism of the chief internal organs which interest us or excite our wonder; in another it is the organs of locomotion; in another it is the metamorphoses; in another it is the external covering, &c. Although the organism of birds has many peculiarities, yet it is in general so much like that of other animals that we pass it over in this article in order to leave room for something more interesting, since it would be idle to try to compress into one article details which fill many volumes.

But very few are aware of the admirable mechanism of the feather; still fewer have any idea of the manner

in which the feathers of different kinds of birds are constructed according to the use for which they are intended. It is well known that nothing so perfectly combines lightness with strength as the hollow cylinder forming the horny portion of a quill; but still more wonderful skill is displayed in the construction of the vane, or feathery part. Even in man himself there is no organ or structure that exhibits a stronger proof of design than this feather, which seems so simple to the ordinary observer. None who examine it with the microscope can think there is anything incredible in the expression that a sparrow cannot fall to the ground without the will of the Creator.

One perfectly competent for the task who has thoroughly examined the vane of a feather tells us that "it is composed of a number of flat threads, or filaments, so arranged as to oppose a much greater resistance to a force striking perpendicularly against their surface, than to one which is directed laterally; that is, in the plane of the stem. They derive this power of resistance from their flattened shape, which allows them to bend less easily in the direction of their flat surface than in any other; in the same way that a slip of card cannot easily be bent by a force acting in its own plane, though it easily yields to one at right angles to it. Now, it is exactly in the direction in which they do not bend that the filaments of the feather have to encounter the resistance and impulse of the air. It is here that strength is wanted, and it is here that strength has been bestowed. On examining the assemblage of these laminated filaments still more minutely, we find that they appear to adhere to one another. As we cannot perceive that they are united by any glutinous matter, it is evident that their connection must be effected by some mechanism invisible to the unassisted eye. By the aid of the microscope the mystery is unravelled, and we discover the presence of a number of minute fibrils arranged along the margin of the laminae, and fitted to catch upon and clasp one another whenever the laminae are brought within a certain distance. The fibrils of a feather from the wing of a goose are exceedingly numerous, above a thousand being contained in the space of an inch; and they are of two kinds, each kind having a different form and curvature. Those which arise from the side next to the extremity of the feather are branched or tufted, and bend downwards, while those proceeding from the other side of the lamina, or that nearest the root of the feather, are

shorter and firmer and do not divide into branches, but are hooked at the extremities and are directed upwards. When the two laminae are brought close to one another the long, curved fibrils of the one being carried over the short and straight fibrils of the other, both sets become entangled together, their crooked ends fastening into one another, just as the latch of a door falls into the cavity of the catch which is fixed in the door-post to receive it. The way in which this takes place will be readily perceived by making a section of the vane of a feather across the laminae, and examining with a good microscope their cut edges while they are gently separated from one another. This mechanism is repeated over every part of the feather, and constitutes a closely reticulated surface of great extent, admirably calculated to prevent the passage of the air through it, and to create by its motion that degree of resistance which it is intended the wing should encounter. In feathers not intended for flight, as in those of the ostrich, the fibrils are altogether wanting; in those of the peacock's tail the fibrils, although large, have not the construction which fits them for clasping those of the contiguous lamina, and in other instances they do so very imperfectly.*

We might turn to the hair or the wool of animals and find in it equal proof of the adaption of a means to an end, and be forced to admit, if we have any candor or understanding, that no artificer has so perfectly altered his materials and forms in order to suit his work as a whole to the purpose for which it is designed; for, as Cuvier has well remarked, "in all our researches we observe so many kinds of experiments already prepared by nature, who adds or takes away different parts just as we might wish to do in our laboratories, and shows us, at the same time, the various results." But those who are disposed to find fault, or rather those who are ambitious to distinguish themselves by differing from the rest of mankind, will do so when they have an opportunity, no matter how conclusive are the evidences against their theories. In point of fact, there are very few, if any, real atheists; those who write and speak as such are actuated by the vanity alluded to. If most of those who are regarded as atheists are learned men, this is no argument against the fact except it can be shown that learning entirely exempts us from the ordinary weaknesses of humanity. There is no doubt but it has

* Animal and Vegetable Physiology.

great influence in enabling us to control our passions, and to distinguish between right and wrong; but we know from experience that it does not serve all alike. The man who is naturally vicious cannot profit by it as much as the man who is naturally virtuous; accordingly, some use it as an instrument of evil instead of an instrument of good, and are fully aware at the same time of their moral guilt and of the pernicious influence of their conduct.

It is much more likely that the chemist who prepares a liquid in his laboratory, in order that he may be able to destroy the life of his neighbor with impunity, is fully aware that he is doing a grievous wrong than that he believes that the eye was not made to see; that the foot was not made to walk; that the stomach was not made to digest; that the tongue was not made to speak, &c.; but that all were made by chance, and that, having been found suited for the purposes mentioned, they have been used for them. Now the question is whether any man who has had intellect enough to become learned in the proper sense of the term could really believe such as this. Some admit that they do so for no better reason than that the same views were professed by Empedocles, Epicurus, and Lucretius. The doctrine of these celebrities was, however, that all living beings came originally from the bosom of mother earth, after which each produced its like. They also admitted that some of the lower animals, especially insects, were derived from the decayed bodies of other animals. At least this is what we learn from the famous poem of Lucretius on the Nature of Things. We have no ancient prose works on the subject; and experience teaches that in no age have the poets been very accurate in their expositions of doctrines. Those of the ancients who have left us serious works on the subject give very different ideas of the universe and its origin. This is true, for example, of Plato, Aristotle, Cicero, and Seneca; and in modern times also it is the greatest minds and the most learned men that have evinced the strongest faith in the Creator of the universe. A certain class of naturalists still clung to the Epicurean doctrine, until Harvey devoted a considerable portion of his life about the middle of the seventeenth century to the proof of the doctrine "*omne vivum ex ovo*," in which laudable effort he was followed by several other physiologists of eminence, including Spallanzani, Dumas, Redi, Ehrenberg, Doyère, and others.

The researches and experiments of these investigators

have produced very important effects on the public opinion of the world. It is certain that there are not so many now who are anxious to be known as atheists as there were before their time, for the opinion generally entertained among physiologists and naturalists is that one of the characteristics of organized beings, whether animals or plants, by which they are distinguished from insect matter, is the fact that they owe their origin to other beings precisely similar to themselves, and of which they are the true offspring. But none can be convinced against their will. As already observed, those disposed to doubt and deny will always find some excuse to do so. Because there are countless myriads of animalcules so minute that it is impossible to learn, even with the aid of the most powerful microscope, how they are produced, the skeptics maintain the doctrine of spontaneous generation; that is, because they cannot tell how a particular thing originated, they say it originated itself. First, this theory was confined exclusively to insects, and it was held that it could not be disputed, at least in their case, since all know that worms or maggots swarm on the dead carcasses of animals. But Redi, an eminent physiologist, set to work carefully, in the interest of science and truth, and proved by a long series of experiments, conducted in the most philosophical manner, that those maggots or worms are nothing more or less than the larvæ, or immature young of the insects. This, however, was but a part of the good work. He also demonstrated that the larvæ themselves were produced from eggs deposited by flies or other insects, and to all who were willing to be convinced and to devote the necessary attention to his experiments he exhibited the transitions of the insects through all their different stages, from the egg to the fully developed state.

The spontaneous generation of the worms was now abandoned by nearly all; but those disposed to deny their Creator soon found a new excuse to do so. The infusoria brought to notice by the microscope afforded them the opportunity they wanted; it was found from the experiments of Spallanzani, Needham, and others, that during the decomposition of various organic matters, animal as well as vegetable, myriads of microscopic beings made their appearance. Of course no one could tell how these were produced; ergo, it must follow that they had a spontaneous origin. This theory, too, was in due time refuted. Spallanzani explained the production of these animals by supposing ova to

have been present in the fluid, and to be developed by the influence of warmth, water, air, and light; and his explanation was proved to be correct by others. But the objectors had still one plausible pretext left for maintaining their theory; it was found that a numerous race of beings, now known as *Entozoa*, inhabit the interior of all animals. How, it is triumphantly asked, could these have been produced from ova? how could the ova have passed through their tissues? It follows, then, that these at least, are the results of spontaneous generation. Of course no one could prove the contrary; but if we cannot prove or show how a certain being has been produced, it does not follow that he produced himself. This has been the reply of the greatest naturalists and physiologists. "Although the impossibility of spontaneous generation cannot be absolutely demonstrated" says Cuvier, "yet all the efforts of those physiologists who believe in the possibility of it have not succeeded in showing us a single instance."^{*}

Among the physiologists who have confirmed the views of Spallanzani and borne testimony to the general accuracy of his experiments are M. Doyère and Professor Muller. The former devoted so much attention to the subject that he induced the Academy of Sciences of Paris to appoint a Commissioner to investigate it. The main point to which he called the attention of the Commission was that animalcules are capable of being desiccated—deprived of all their moisture—that they may remain in this state for an indefinite time, and then be resuscitated by water. This was proved by experiments. The Commission announced in its report that the desiccation was not effected merely by the natural and spontaneous evaporation of the fluids exposed to the air, but was carried still farther by confining the animals dried on slips of glass, for the space of five days, in the vacuum of an air-pump, over a vessel containing sulphuric acid; others were left thirty days in a Torricellian vacuum dried by chloride of lime; and in every instance he obtained some resuscitations. The Commission reported that M. Doyère had also proved that although animalcules in general are known to perish when their temperature is raised above a certain limit, and that those on which he had experimented, namely, the Rotifers and Tardigrades, formed no exception to

^{*} "Rapport Historique sur les Progrès des Sciences Naturelles depuis, p. 191. Paris 1795.

this law, but perished when the water in which they were was heated to 105° Fahrenheit, the case was altogether different when they had been previously dried.

In an experiment repeated in the presence of the Commission a certain quantity of moss containing *Tardigrada* was placed in a stove and around the bulb of a thermometer, the stem of which extended out of the apparatus. Heat was gradually applied until the thermometer thus placed rose to 245° Fahrenheit. This temperature was maintained for several minutes, and yet some of the animalcules contained in the moss returned to life and appeared in their usual condition after having been placed twenty-four hours in water. The best physiologists of Europe, including French, German, English, and Italian, and several of those who had hitherto been in favor of the doctrine of spontaneous generation, regarded the question as now settled. Among those who first seemed to waver was the celebrated German physiologist, Müller; but no sooner did he become aware of the results of the above experiments than he rejected the doctrine of spontaneous generation as absurd. In commenting on the facts elicited and on certain new attempts made by the advocates of spontaneous generation, he remarks that "the equivocal generation of infusoria is not better proved by the experiments in which boiled organic substances and common water were used; for the water may have contained *the ova* of infusoria, or animalcules themselves, which have afterwards multiplied very rapidly at the expense of the organic matter, in the infusion. The use of perfectly pure distilled water can scarcely be presupposed, for even water distilled five times *may still contain organic particles*. Those who have experimented with fresh organic substances and distilled water, or even artificially prepared gases, *cannot prove* that the ova of animalcules, or animalcules themselves, were not *in some way contained in the organic substance*; the microscopic animalcules, which are known to exist in living tissues, are, indeed, few, and the common globules of the organic fluids, such as those of the blood, have certainly no individual life; but mucus itself contains microscopic animals; the internal mucus of the frog, as well as the semen, contains animalcules. Baer has seen microscopic particles moving spontaneously in different part of mussels. The grain of wheat and some varieties of agrostis often contain vitriones, which, even *after being dried, recover their active life* if moistened. Some Entozoa, also, but still more, some Epizoa, will continue to

live when placed in water.* These are the animacules hitherto believed to be capable of existing only in the interior of animals; and since it was proved that they could live in water exposed to the atmosphere, as observed by Professor Müller, the principal argument in support of their spontaneous production fell to the ground.

As another reason why we should not be too ready to arrive at conclusions which are at variance alike with reason and analogy, the Professor remarks, further on, that Ehrenberg discovered the real germs of the fungi and algae or mould. "*The propagation of these organic bodies was thus established; it was shown that by reason of the germs, or seeds of the mould, new mould can be produced.*"† Yet, another fact is stated by Müller, which is very important in its bearing on the subject under consideration. "With regard," he says, "to the infusory animalcules, their complicated structure was first discovered by Ehrenberg; he found that the smallest nomad, $\frac{1}{2000}$ of a line in diameter, has a complicated stomach and organs of motion, in the form of cilia. In others he observed the ova and the propagation by ova. This excited the greatest doubt with regard to those earlier observations in which, the complicated structure of these animalcules being unknown, they were said to have been seen to originate in particles of the organic substance of the infusion."‡

Thus it is that science, properly so called, sooner or later, dispels error; and no science has dispelled graver errors than physiology. But here we need only to allude to one; be it remembered that the principal atheistical works of ancient and modern times are founded on the error above exposed. Baron D'Halbach as well as Lucretius has founded this absurd theory on the assumption that in certain circumstances animalcules, and even larger beings, are produced without germs. Ridiculous though it may appear to those unacquainted with the facts, D'Halbach's System of Nature is based on a story that eels were produced spontaneously. Needham, an English chemist, distinguished much more for his love for the marvelous than for his skill in chemistry, pretended that, having put some rye-meal into well corked bottles, and some boiled mutton gravy into other bottles, each gave birth to eels which in turn produced other eels. Many even of those who called themselves scientific

* Elements of Physiology. By J. Müller, M. D. Vol. i, p. 16.

† Ib.

‡ Ib. Vol. i, p. 19.

men believed the story; and having believed that chemistry and nature could make eels, they had little trouble in coming to the conclusion that men were made by a similar process, and consequently that there was no need for a universal Creator.

We have already shown how Spallanzani proved by experiments the absurdity of all such stories as that of the eels, and how the most eminent physiologists and naturalists since his time have confirmed his views. But science is continually affording new refutations of the atheistic doctrine. It is a sufficiently strong argument against the chance theory, that all things that have life have several attributes and characteristics in common; this is true even of vegetables as compared to animals. M. Magendie, one of the most worthy of the disciples of Buffon and Cuvier, tells us in his valuable work that the chief differences between animals and vegetables are the following: "Animals have azote for the base of their composition, while Vegetables have carbon; Vegetables are composed of four or five elements; Animals are often composed of eight or ten; Animals are compelled to act upon their aliment, in order to render it suitable to nourish them, while Vegetables obtain their aliment around them *ready prepared*."* In discussing the same subject, another eminent physiologist remarks that "it is a great mistake to suppose that there is anything fundamentally different in the character of the vital operations as performed in the animal and vegetable structures, or in the simpler and more complicated organisms of either kingdoms."† This does not remain a mere matter of assertion; it is a fact amply proved. Macaire has as fully demonstrated the circulation of the sap in vegetables as Harvey has that of the blood in animals, and the two circulations are precisely analogous in their nature and effects. Dr. Roget has also given us a fine essay on the *food* of plants, which he tells us consists of water, conveying along with it a certain portion of air and carbonic acid gas, and the earthy, saline and metallic ingredients which it holds in solution. He calls our attention to the *absorption* of this nutriment by the spongioles of the roots, and sometimes by every part of the surface of the plant; also the *ascent* of this food or

* *Précis Élémentaire de Physiologie.* Par F. Magendie, Membre de l'Institut de France, &c. p. 15.

† *Cuvier's Principles of General and Comparative Physiology.* Second edition. London. p. 4.

sap in a crude state along the stem and into the leaves, traversing the ligneous substance of the stem chiefly, and in trees the alluvium or recently formed wood, and passing along the intercellular spaces.

But this is not all. We are shown the *exhalation* of the purely aqueous part of the sap, and the stomata or pores of the leaves; the *acration* of this sap by the action of solar light upon the leaves; then the *return of the sap* highly charged with nutriment along the lobes or innermost layers of bark and the alluvium or outermost layer of wood, depositing the different materials which are necessary for the growth and health of those parts of the plant, the same as the blood makes its deposits in passing through the structures of animals. Macaire has also proved that the vegetable, as well as the animal, is capable of excreting from its circulation such particles as are superfluous or noxious. Nor has that eminent physiologist confined himself to proving that this excretion regularly takes place. He has also proved that when a plant has grown in any particular place so long that the noxious excretion has had time to accumulate, the soil becomes unsuitable for it; and if it is not transplanted to another soil it will decay and die, although the same excretion may be beneficial to other plants. These facts have been fully established by M. Macaire, and they are commented upon as follows by an English physiologist scarcely less eminent:

"The roots of the *Chondrilla muralis* were carefully cleaned, and immersed in filtered rain-water; the water was changed every two days, and the plant continued to flourish and put forth its blossoms; at the end of eight days the water had acquired a yellow tinge, and indicated, both by the smell and taste, the presence of a bitter narcotic substance, analogous to that of opium; a result which was farther confirmed by the application of chemical tests, and by the reddish brown residuum obtained from the water by evaporation. M. Macaire ascertained that neither the roots nor the stems of the same plants, when completely detached and immersed in water, could produce this effect, which he therefore concludes is the result of an exudation from the roots, continually going on while the plant is in a state of healthy vegetation. By comparative experiments on the quantity of matter thus excreted by the roots of the French bean (*Phaseolus vulgaris*) during the night and the day, he found it to be much more considerable at night; an effect which it is natural to ascribe to the interruption in the action of the leaves when they are deprived of light, and when the corresponding absorption by the roots is also suspended. This was confirmed by the result of some experiments he made on the same plants, by placing them, during daytime, in the dark, under which circumstances the excretion from the roots was found to be immediately much augmented; but even when exposed to the light, there is always some exudation, though in small quantity, going on from the roots.

"That plants are able to free themselves by means of this excretory process from noxious materials which they may happen to have imbibed through the roots, was also proved by another set of experiments on the *Mercurialis annua*, the *Senecio vulgaris*, and *Brassica campestris*, or common cabbage. The roots of each specimen, after being thoroughly washed and cleaned, were separated into two bunches, one of which was put into a diluted solution of acetate of lead, and the other into pure water, contained in a separate vessel. After some days, during which the plants continued to vegetate tolerably well, the water in the latter vessel being examined was found to contain a very perceptible quantity of the acetate of lead. The experiment was varied by first allowing the plant to remain with its roots immersed in a similar solution, and then removing it after careful washing, in order to free the roots from any portion of the salt that might have adhered to their surface, into a vessel with rain water; after two days distinct traces of the acetate of lead were afforded by the water. Similar experiments were made with lime water, and with a solution of common salt instead of the acetate of lead, and were attended with the like results. De Candolle has ascertained that certain maritime plants, which yield soda and which flourish in situations very distant from the coast, provided they occasionally receive breezes from the sea, communicate a saline impregnation to the soil in their immediate vicinity, derived from the salt which they doubtless had imbibed by the leaves.

"Although the materials which are thus excreted by the roots are noxious to the plant which rejects them, and would consequently be injurious to other individuals of the same species, it does not therefore follow that they are incapable of supplying salutary nourishment to other kinds of plants; thus, it has been observed that the *Salicaria* flourishes particularly in the vicinity of the willow, and the *Orobanché*, or broomrape, in that of the hemp. This fact has also been established experimentally by M. Macaire, who found that the water in which certain plants had been kept was noxious to other specimens of the same species; while, on the other hand, it produced a more luxuriant vegetation in plants of a different kind."*

But this paper has already grown too long; if, notwithstanding its length, there are many important physiological facts to which we have not been able even to allude, our apology is that we could not be expected to compress into one article details which have been found too numerous by several physiologists for many volumes. Impressed with this at the outset, our purpose has been simply to select from the boundless mass of facts such as seemed best calculated to combine interest with utility, and thus attract the attention of as many as we could to the study of a science with whose fundamental principles, at least, all should be more or less familiar. Trusting that our attempt has not been entirely in vain, it will afford us pleasure to recur to the subject on an early occasion, and consider in a separate article each of those branches which in the present paper have necessarily been only referred to in general terms.

* Animal and Vegetable Physiology, &c. By Peter Mark Roget, M. D.

- ART. II.—1. *Histoire physique, politique, et naturelle de l'île de Cuba.* PAR M. RAMON DE LA SAGRA. PARIS : 1864.
2. *Apuntes para la Historia de la isla de Cuba.* PAR D. J. MARIA DE LA TORRE. HAVANA : 1857.
2. *Essai politique sur l'île de Cuba.* PAR ALEXANDRE DE HUMBOLDT. Avec un Carte et Supplément, &c. PARIS.
4. *To Cuba and Back. A Vacation Voyage.* By RICHARD HENRY DANA, JR. Boston.
5. *Letters Written in the Interior of Cuba between the Mountains of Arcana, to the East, and of Cusco to the West, &c.* By the Rev. ABIEL ABBOT, D. D. Boston.

THERE is no charge more frequently preferred against the American Republic than that it is too ambitious, too fond of annexation ; at the same time no charge is less just. Both our people and our government have faults enough, but this is not one of them. Many of our European censors may smile at this, and wonder how we can deliberately make such a statement ; but it is not the less true on this account. Nor shall we ask anyone to accept our assertion in regard to it any further than we can prove that it is correct. First, let us ask, what neighboring states has the Republic attacked during the whole period of its existence for the purpose of annexing them ? The only one that can be pointed to under any pretext is Mexico ; but no candid person who has made himself acquainted with the history of our war with that Republic would pretend for a moment that the love of conquest, or of annexation was our motive in engaging in it. If a portion of Mexican territory was annexed to this country at the close of the war, it has been duly paid for. We gave a large sum for it in hard cash—probably more than any other nation would have given at the time. This we would not have done had our disposition as a people been what it is represented ; we could have annexed much more Mexican territory than we did without paying a penny for it more than the cost of the war.

Nor would we have been satisfied with this. Were we the grasping, ambitious, filibustering people which it is the fashion in Europe to regard us we could have attacked Canada long since ; and had we earnestly done so no statesman or general who has any approximate idea of our resources can doubt what would have been the result. The leading

men of England have admitted more than once that it would be impossible to protect Canada from us if we were really determined on seizing it; it is the consciousness of this fact that has prompted the British government to tell the Canadians that if they felt disposed to dis sever their connection with England the latter would make no effort to coerce them. Yet, instead of making any attack on Canada the American government sends national troops and national ships to protect it from naturalized American citizens whose object is, not to annex that country or to conquer its inhabitants, but to secure the liberty of their fellow-countrymen in another part of the world. Now, need we say that this is not the course which ambitious State pursues?

But we have yet another argument to adduce against this charge of undue ambition and inordinate love of annexation. Nor need we do more than mention the name of *Cuba* to remind any thoughtful person that this argument alone would be sufficient to acquit us. That we could have seized it at almost any time within the last ten years few acquainted with the facts will deny; and it will be admitted with equal unanimity that no more valuable prize could tempt the cupidity of a nation. Yet far from making any attempt to appropriate it the American government has frequently frustrated the efforts of private individuals who have sought to get up expeditions in this country for the purpose of wresting the Island from the grasp of Spain. These facts are so notorious that we need only allude to them.

Now, can anything similar be said of the general policy of those states that are known to be ambitious and fond of annexation? Is it usual with Russia, for example, to pay for a territory which she conquers and happens to like? When did the Czar send troops or vessels of war to prevent his subjects from making inroads on the territories of his neighbors? Has he not, on the contrary, seized on more or less of every country within his reach, whether a republic or a despotism? In proof of this we need only refer to the fine provinces formerly belonging to Turkey Persia, China, and Poland, which now form an integral part of the Russian empire.

Similar results are revealed by the history of Austria. Napoleon the First annexed nearly half of Europe to France. And has not England annexed all that she felt able to annex? It is not our object in this article to reproach any nation, or people, any further than is necessary to show that those states that really are ambitious and fond of appropriating the territories of

their neighbors have left us sufficient proofs of their disposition in that respect. England has certainly done so, especially in India; we have never pursued any such course as she has there, and it is to be hoped for our credit's sake that we never shall.

Now, may we not think it very doubtful that if Cuba had been so near any of the nations mentioned that she would still have remained in the hands of Spain? But this question can be better answered after we have devoted some attention to the real character of the Island, its resources and present political and social condition; for, comparatively near as it is to us, our people in general have but very vague ideas of its importance. They know much more about any country in Europe; more about the empire of Brazil, as well as about Mexico, Peru, and Chile, although certain it is that there is no part of the New World of equal extent which is so interesting as the Island of Cuba, and no equal amount of territory beyond the bounds of the United States is so important.

It will be admitted that a country of which this can be truly said ought to be better known than it is, and hence it is that we make Cuba the subject of the present article. We do not do so, however, with any filibustering motives. We hold, on the contrary, that it does not follow that because the American government could easily wrest so rich and important a possession from Spain it ought to do so. To counsel any such course would be to counsel robbery and piracy. That others have done so, and done much worse, is no reason why we should, no matter what charges are made against us by the very parties who would have least scruples in seizing on the Island if they had any decent pretext or opportunity to do so—the parties, in fact, who did seize upon it long since, and would not have parted with it had not circumstances occurred at the time which rendered it advisable not to seem too greedy. Even then the island was restored only in exchange for Florida.

But although we would not interfere with the present condition of affairs in Cuba, or attempt, under any pretence to deprive Spain of a colony to which she may be said to be fairly entitled, at least as long as the colonists themselves make no earnest effort to free themselves from her yoke, this is no reason why we should not look to the future. If we are now on friendly terms with Spain, we do not know how long we may be so; we do not know how long other

nations who would be glad of an opportunity to seize on the Island may be on friendly terms with her; and if no such theory as the Monroe doctrine had ever been heard of, our government would be sadly derelict in its duty if it looked on unconcernedly while it saw the Gem of the Antilles taken possession of by another European power. The moment Spain proves her inability to hold the Island any longer and that another power attempts to seize it, we have a perfect right to seize it for ourselves according to the law of nations, and still more according to the natural law which prompts nations as well as individuals to protect themselves and to oppose whatever has a tendency to injure them.

There are many reasons why the United States could not regard with indifference any change which would place the Island of Cuba in the hands of any of the great maritime powers of Europe. A glance at the map of the New World would show this without any knowledge of the productions of the Island. Not only is it the largest and most fertile of all the West India islands, it is also the nearest of the Antilles to the United States, being only about 130 miles from Florida. Its length is estimated at between 750 and 790 English miles, and a considerable portion of it varies in breadth from 80 to 126 miles, the average breadth being about 55 miles. There is much discrepancy among writers as to its area, but probably the most approximate estimate is that which makes it 44,000 square miles, exclusive of the Isle of Pines which is 810 square miles. Humboldt estimates its extent as nearly equal to that of England exclusive of Wales; but its coast line is much longer than that of England, or any other European nation, being over 2,000 miles. Its population exceeds that of any of the large States of South America, with the exception of Brazil; in 1853 it was nearly a million and a half, according to the census taken under the direction of Don José de la Torre. But none of these figures give any adequate idea of the value or importance of Cuba; these must be estimated, as the tree is, by its fruit.*

It is nothing new for Cuba to be an interesting and attractive country. It was one of the first parts of the New

* L'importance politique de l'île de Cuba n'est pas seulement fondée sur l'étendue de sa surface, qui est de la moitié plus grande que celle d'Haiti, sur l'admirable fertilité de son sol, sur ses établissements de marine militaire et sur la nature d'une population composée, pour trois cinquièmes, d'hommes libres: elle s'agrandit encore par les avantages de la position géographique de la Havane.—*Essai politique sur l'île de Cuba*. Par Alexandre de Humboldt. Vol. i, p. 1.

World discovered by Columbus, and with its early records are also associated the names of Cortez, De la Cosa, Velasquez, Bernald Diez, Sebastian, Ocampo, &c., all of whom made it their headquarters in fitting up their expeditions against various continental states which they subjugated one after another. All admired it both for its beauty and fertility, describing it in their letters as a new garden of Eden; but none spoke more enthusiastically of it than Columbus, who was prouder of it than any other country he had discovered. "Nothing is more beautiful," he writes, "than this island; its shores present an infinity of excellent ports and of deep rivers; the sea which surrounds it must be always calm, since the vegetation extends to the brink of the water." As he proceeds he compares it to Sicily. "The fresh breezes," he says, "embalm the air throughout the night." In another of his letters he remarks, in the same enthusiastic spirit, that "language is incapable of describing all the wonders of the country." In one of his letters to Ferdinand and Isabella he makes use of the following language in regard to Cuba: "I shall not speak to your highnesses of the *immense advantages which will one day be derived from it; such a country must afford great resources.*"* There is something prophetic in this; and in the same letter the great navigator calls Cuba the Alpha and Omega, so much did he think it superior to every other place he had discovered.

Yet it was not until a comparatively recent period that the Spanish government gave that attention to the Island which its importance claimed. It was otherwise, however, with England, who sought various pretexts to get possession of it; she made offers to the King of Spain at different times, telling him that while it was of little use to him, and was indeed not worth much by itself, its proximity to her North American colonies would render it of great service to her. It seems that the Spanish government regarded this as a pretty correct statement of the facts, and that it refused to cede the Island to England for whatever consideration she offered for it, because it thought such a proceeding beneath its dignity. When England saw that the Island was not to be procured by fair means she openly attacked it in 1762, as intimated above, while the Spanish authorities had no apprehensions of any danger. Havana, thus unprepared, was easily taken, and England retained possession of it for two years.

* * Je ne parlerai pas à vos altesses des immenses avantages qu'elles en retireront un jour; une pareille contrée doit offrir bien des ressources."

Although Spain lost much by this invasion and occupation, it was the best occurrence that could have happened to her, for she was now convinced of the importance of Cuba. Accordingly she immediately commenced those fortifications which, even at the present day, when military art has made such progress, rank with the strongest in the world. In the course of five years she expended fifteen million dollars in fortifying the port of Havana alone. She has never since relaxed her attention to Cuba; and every succeeding year has convinced her more and more that the Island has been of more value to her than all her other American colonies together, immense as the latter were in their extent.

But it is not alone its situation and fertility that render Cuba a more desirable country than any of the other Spanish colonies, for be it remembered that scarcely any of the aboriginal inhabitants remained in Cuba after its conquest; all writers on the subject, including the most reliable of the Spanish, agree that if they were not utterly exterminated by cruelty and oppression, very few of them were to be found on the Island twenty years after its subjugation. It seems that as many as were able to escape the condition of servitude in which they were held passed over to Yucatan, or Florida, in their canoes; large numbers committed suicide; a considerable proportion died from being forced to perform labor they were not used to; while the smallpox and other diseases introduced amongst them by their conquerors killed off the remainder.*

It would be foreign to our purpose now to take any particular notice of the treatment which produced such melancholy results; all we have to do with is the simple fact that while in Mexico, Peru, Chile, and other South American States, the large majority of the population are the descendants of the aboriginal inhabitants, there are scarcely any such in Cuba, except very few who have come to the country from the adjacent islands, or from Yucatan, chiefly within the last quarter of a century. In short, there is so little of this element that it can hardly be said to exercise any appreciable influence on the social, moral, or political condition of the population as a whole; the coolies exercise much more, and the negroes more than either.

* "Quelque activité qu'on veuille supposer aux causes de dissension," says Humboldt, "à la tyrannie des *conquistadores*, à la déraison des gouvernans, aux travaux trop pénibles dans la lavage d'or, à la petite vérole et à la fréquence des suicides, il seroit difficile de concevoir comment, en 30 ou 40 ans, je ne dirois pas un million, mais seulement trois ou quatre cent mille Indiens auroient pu disparaître entièrement."—*Essai politique sur l'île de Cuba*, tome 1, p. 154.

Thus all the inhabitants of Cuba, save the Africans, may be said to belong to the Spanish race ; that this is superior to the mixed races of Mexico, Peru, and Chile, it would be idle to deny ; all the intelligent writers of the latter countries admit the fact. Here, then, is a satisfactory, undisputable answer to the question often asked in this country, "How is it that the Cubans are so different from the Mexicans or the Peruvians ?" The question is, indeed, a very natural one to those unacquainted with the facts, for no populations could be more different. While the Mexicans or Peruvians are almost constantly engaged in civil war, the Cubans are uniformly peaceable and orderly ; while the former are acting the part of brigands, the latter are attending to their business ; accordingly while on one side we see poverty, wretchedness, and barbarism, on the other we behold wealth, enlightenment, and comfort. Let those who would dispute this bear in mind that the Spaniards at home are, and always have been, an orderly race ; not a race prone to insurrections and anarchy, although as ready as any people to resent oppression and rebel against the oppressor. If the Spaniards are not regarded as a great people at the present day, either politically or intellectually, we are bound to remember that they once excelled all Europe in both characteristics. If, then, in addition to the fact that the Cubans are really a Spanish race, and not a mongrel race, such as we find in the other countries mentioned, we bear in mind that nearly all in authority in Cuba, from the highest to the lowest, are natives of old Spain or the descendants of Spaniards who are still living, we shall no longer wonder that they are so different from the Mexicans and from the inhabitants of all the other Spanish American States.

We can only realize the difference, however, as we proceed in our examination ; but we cannot extend this comparison. As Mexico and the other continental states mentioned are better known in this country than Cuba—the same as fighting, turbulent men are better known than their peaceable, industrious neighbors—it will be sufficient for us to glance at the chief cities of the Island, the works carried on at them, their commerce ; then turn to the plantations with the same view, bearing in mind, as we pass, the literary and scientific institutions of the country, and not forgetting the immense taxes levied on all kinds of industry, or the jealous care taken by the Spanish Government, that the mother country shall profit as much as possible, in one form

or other, from every enterprise involving an outlay of money which is undertaken in Cuba. In passing these various topics in review, and availing ourselves of the latest statistics and of the testimony of men who have had no interest to subserve in giving their opinions but that of truth, we shall be able to form a pretty accurate idea of the present condition of the Island, and at the same time we shall be able to make a pretty fair estimate of the interest which we ourselves, as a republican people, should take in its destiny. We shall thus see that Cuba is interesting to us, first as a rich and fertile country, yielding spontaneously a large proportion of the necessaries of life, carrying on an extensive commerce with all parts of the world, and connected in its associations with events as well as names that have now become classic in spite of the blemishes which tarnish many of them; and, secondly, as a country which may be possessed at no distant day by a power very different from Spain, or which may be possessed by ourselves without any compromise of our national honor.

In an investigation of this kind the capital of the country naturally attracts attention at the outset. Although no city of its age has been oftener described than Havana there is no better general description of it than that given by Humboldt nearly forty years ago :

"The appearance of Havana at the entrance of the port is one of the most lively and most picturesque that can be enjoyed on the shores of equinoxial America to the north of the equator. This situation, celebrated by travellers of all nations, has not the luxuriant vegetation that adorns the banks of the river of Guayaquil, nor the savage grandeur of the rocky coasts of Rio Janeiro, two ports of the southern hemisphere; but the grace which in our climates embellishes the scenes of cultivated nature is here mingled with the majesty of vegetable forms, and the organic vigor that characterizes the torrid zone. In the blending of such delightful impressions, the European forgets the danger which threatens him in the bosom of the populous cities of the Antilles. He seeks to seize at one view the different portions of a vast landscape, to contemplate the strong fortifications that crown the rocks to the east of the port, the internal basin surrounded by villages and farms, the palms that rise to an immense height, the city half concealed by a forest of masts and the sails of vessels. On entering the harbor of Havana you pass between the fortifications of the *Morro* (*Castillo de los Santos Reyes*) and the smaller fort of *San Salvador de la Punta*. The opening is only from 170 to 200 toises in width, and it preserves this breadth about 3-5 of a mile. Issuing from this, after leaving to the north the beautiful castle of *San Carlos de la Cabana*, and the *Casa Blanca*, we reach a basin in the form of the ace of clubs, of which the larger axis from S. S. W. to N. N. E., is 2 1-5 miles long. This basin communicates with three heights, those of *Regla*, *Guanavacoa*, and *Atarés*, at the last of which there are some springs of fresh water. The city of Havana,

surrounded by walls, forms a promontory, bounded to the south by the arsenal, to the north by the fortress *La Punta*. Beyond some sunken ships and the shoal of *La Luz* the depth of water decreases from eight or ten fathoms to five or six. The castles of *Santo Domingo* of *Alta* *és* and of *San Carlos del Principe* defend the city to the west; they are separate from the inner wall, the one 660 and the other 1,240 toises. The intermediate space is occupied by the suburbs (*Arrabales* or *Barrios extra muros*) of *Horcon*, of *Jesus Maria*, *Guadalupe*, and *Señor de la Salud*, which from year to year encroach on the Champ de Mars (*Campo de Marte*). The great buildings of Havana—the cathedral, the palace of government, the house of the commandant of the marine, the arsenal, the post-office, the manufactory of tobacco—are less remarkable for their beauty than for the solidity of their construction.”

Morro Castle has been enlarged and otherwise improved in strength since Humboldt wrote; and the same is true of the Punta. Among the recent improvements to the former is a fixed light 144 feet high. These are the oldest fortresses in Havana; but by far the strongest is La Cabaña, situated a little to the south-east of the Morro; there are three other strongholds to protect the city and harbor, each well garrisoned and mounted with heavy cannon. The harbor is sufficiently deep and spacious to receive one thousand vessels of the largest burden. A great advantage which it has, in a military point of view, is, that the channel leading to it, which is half a mile in length, can only be entered by one vessel at a time; and this has to pass a continuous barrier of fortifications, all of which, as well as the various fortresses mentioned, have to be overpowered before the city can be taken. The latter has been deemed so safe, protected by these various works, that the wall alluded to by Humboldt has been removed as superfluous.

Havana is a much finer capital than those who have not visited it would be likely to suppose. Its charitable institutions are certainly equal to any on this continent; and far from being behind the age in the provision which it made for education, there is not one of our cities—not even the modern Athens—which excels it in that respect.* Boston, New York, Philadelphia, and one or two other American cities, have, indeed better public schools than Havana. They afford better facilities for the education of the poor. But the higher educational institutions of Havana are on an extensive and liberal scale. We must admit, on due examination, that we have no institutions that are equal to their free schools of design

* The principal are the *Cuña*, or Foundling Hospital; the *San Lazaro*, a hospital for persons affected with *Kecubæ*—a kind of leprosy peculiar to the West Indies, and believed to be incurable; the *Casa Real de Beneficencia*, which combines the advantages of an hospital, a lunatic asylum, and an infirmary.

and painting or their free school of mathematics. Let those who would deny this remember that the professors in each of these schools have been selected for their superior qualifications in different countries of Europe, a large proportion of them being Germans, French, and Italians. If it still seems incredible that Havana has some educational institutions which are superior to those of Boston or New York, we would ask is the fact more incredible that the same city has a fine botanical garden, in which botany is taught in all its branches by professors who have graduated at the famous Jardin des Plantes in Paris and other similar schools, while we have no botanical garden worthy of the name. The capital of Cuba has also a first-class University, one which may be compared to that of the city of New York, and which has separate chairs for jurisprudence, medicine, chemistry, theology, comparative anatomy, and agricultural botany.

We are well aware of the different impression generally entertained in this country as to the state of education in Havana, although none have spoken in higher terms of its colleges and schools than intelligent Americans. In giving an account of a visit which he paid to the Belen, Mr. Richard Henry Dana, Jr., tells us that "it was first a Franciscan monastery, then a barrack, and now has been given by the Government to the Jesuits. The company of the Jesuits here is composed of a rector and about forty clerical and twenty lay brethren. These perform every office, from the *highest scientific investigations and instruction* down to the lowest menial offices in the care of the children; some serving in costly vestments at the high altar, and others in coarse black garb at the gates. It is only three years since they established themselves in Havana, but in that time they have formed a school of two hundred boarders and one hundred day scholars, built up dormitories for the boarders and a common hall, &c."* After some further remarks to the same effect Mr. Dana adds: "I do not take this account from the Jesuits themselves, but from the regular clergy of other orders, and from Protestants who are opposed to them and their influence. All agree that they are at work with zeal and success."†

So well pleased was Mr. Dana with the good work thus done in Havana by the Jesuits that he was prompted to give quite a comprehensive sketch of the order. First mention-

* *To Cuba and Back. A Vacation Voyage.* Boston: Ticknor & Fields, 1859. † *Id.*

ing its humble, but zealous and pious founders, he proceeds to say that "from this small beginning, spreading upwards and outwards, it overshadows the earth. Now at the top of success, it is supposed to control half Christendom. Now, his (Loyola's) order proscribed by State and Church alike, and suppressed by the Pope himself, there is not a spot of earth in Catholic Christendom where the Jesuit can place the sole of his foot. In this hour of distress he finds refuge in Russia and in Protestant Prussia. There restored and tolerated the order revives here and there in Europe, with a fitful life; and at length blazes out into a glory of missionary triumphs and martyrdoms in China and in North America; and now, in these latter days, we see it advancing everywhere, to a new epoch of labor and influence. *Thorough in education, perfect in discipline, absolute in obedience, as yielding, as indestructible, as all-pervading, as water or as air!*" Such is the enthusiasm awakened in a Protestant American in favor of the Jesuits on account of what he had seen in one of the colleges of Havana—one which had been opened only three years previously.

Mr. Dana mentions elsewhere that "education is substantially in the hands of the Government. As an instance," he adds, "of their strictness no man can take a degree at the university unless he makes oath that he does not belong to, has never belonged to, and will not belong to, any society not known to and permitted by the Government."* These remarks are doubtless honestly made by way of showing how gloomy are the prospects of education in Cuba; but we have shown in our last number† that in the most enlightened countries of Europe similar restrictions are placed by government on graduates of the university. It will be admitted that no country can boast nobler institutions than France, but a glance at the article alluded to will show that those who expect to graduate, or prepare themselves for any important office, must show that they have no disposition to rebel against the existing government, let it be monarchical or republican. If it be urged that general education is in a backward state in France, the same charge will hardly be made against Prussia, Wurtemberg, and Saxony, each of which is celebrated for the excellence of its public schools; it is not the less true, however, that there is not one of the

* *To Cuba and Back. A Vacation Voyage.* Boston: Ticknor & Fields, 1859.

† Article "Our Colleges, &c."

colleges of those states—nay, not even one of their public schools—which is not as “substantially in the hands of the government,” as any college, seminary, or school in Havana.

The capital of Cuba is more suggestive of historical associations than any other city in the New World, although there are several cities which contain more of the *débris* of the ancient civilizations of this continent. Among the public edifices which possess a classic interest are the cathedral in which the remains of Christopher Columbus were deposited in 1796, having been translated from St. Domingo for that purpose; and the beautiful, though comparatively small, pyramid which Don Francisco Cagigal had erected in 1754, in the place formerly occupied by the enormous *ceiba* (*erio-dendrum aufractuosum*), beneath which Diego Velasquez had caused the first mass to be said. Beside this pyramid is a handsome chapel, which the city has gratefully dedicated to its founder. In our cities we have no such mementos as these; nor have we any square equal to the *Plaza de Armas* of Havana, with its finely paved walks, its statues, fountains, flowers, &c., and which is so well lighted and regulated that it is as pleasant and safe to walk there at certain hours at night as by day. In the same vicinity are the palaces of the Governor and the Intendant, together with the scarcely less princely residences of the nobility*; the *tout ensemble* recalling to the mind of the traveller the most beautiful localities of some of the leading European capitals. In short, that Havana is no vulgar city is the almost unanimous testimony of the most competent judges, French, English, and Americans, as well as Spaniards. M. R. de la Sagra is one of the most recent authors who have visited the Island, and that eminent savant informs his readers that one finds at Havana all the luxury and urbanity of the European cities of the first rank.†

* Speaking on this subject Mr. Dana remarks: “There are several noblemen who have their estates and titles in Cuba, but are recognized as nobles of Spain; in all, I should say, about fifty or sixty. Some of these have received their titles for civil and military services; but most of them have been raised to their rank on account of their wealth, or have purchased their titles outright. I believe there are but two grades, the Marquis and the Count. Among the titles best known to strangers are Villanueva, Ferdinandina, and O’Reilly. The number of Irish families who have taken rank in the Spanish service and become connected with Cuba is rather remarkable. Besides O’Reilly, there are O’Donnell, O’Farrell, and O’Lawlor, descendants of Irishmen who entered the Spanish service after the battle of the Boyne.—*T. Cuba and Back*, pp. 130-1.

† On trouve à la Havane tout le luxe et l’urbanité des villes européennes du premier ordre; les habituels et les aisés de la vie y sont les mêmes qu’à Cadix.—*Hist. physique, politique et naturelle de l’île de Cuba*, p. 125.

The most casual observer would infer from the appearance of Havana, without knowing anything of its history or resources, that it is a wealthy city; yet it can hardly be said to represent the wealth of Cuba; it certainly gives no exaggerated idea of that wealth even in those localities which are adorned by the most elegant and sumptuous edifices, public and private.* A glance at the exports of Cuba will fully sustain us in this opinion, especially if it be borne in mind that at least half of these are shipped from Havana. It would lead us too far to give tabular statistics for a series of years of the commerce of the Island; we must confine ourselves to recent statistics, calling the attention of the reader to the fact that every succeeding year exhibits a large increase in the exports of Cuba. It appears from official reports that the value of the exports from the Island in 1851 amounted to \$31,341,683. There has been a steady increase every year since; so that one of the leading journals of Havana estimates the exports for 1865 as exceeding \$10,000,000. An official synopsis of the receipts of the Treasury for two years exhibits the following results:

SOURCES.	1856.	1857.	INCREASE.
Customs.....	\$9,739,524 12	\$10,465,858 37	\$726,334 25
Taxes.....	4,022,656 71	5,186,289 72	1,163,633 01
Lottery.....	1,329,107 37	1,681,410 12	352,302 75
Total.....	\$15,090,688 20	\$17,363,558 21	\$2,272,870 00

Those most familiar with Cuban affairs are of opinion that the actual receipts were much larger in the years mentioned than they are represented in this table; but would not even these justify the most sanguine predictions of Columbus and others as to the value of Cuba. Do they not

* The principal stores in Havana compare favorably with the similar edifices of the leading cities of Europe. Mr. Dana refers to some he visited as follows:

"Three merchants whom I called upon have palaces for their business. The entrances are wide, the staircases almost as stately as that of Stafford House, the floors of marble, the panels of porcelain tiles, the rails of iron, and the rooms over twenty feet high, with open rafters, the doors and windows colossal, the furniture rich and heavy; and there sits the merchant or banker, in white pantaloons and thin shoes, and loose, white coat and narrow necktie, smoking a succession of cigars, surrounded by tropical luxuries and tropical defences. In the lower story of one of these buildings is an exposition of silks, cotton, and linens, in a room so large that it looked like a part of the great exhibition in Hyde Park."—*Id.*, p. 44.

show that when the Abbé Raynal prophesied that the Island would one day prove worth a kingdom by itself,* he did not in the least exaggerate its importance.

There are but few of the kingdoms of Europe whose revenue equals that drawn from Cuba. This would be sufficiently evident if we had no other data from which we could deduce conclusions than those relating to the military establishment which Spain has to maintain on the Island. The regular army of Cuba is seldom less than 25,000, but is often more than 30,000. Except a very small portion, this whole number consists of natives of Spain. There is, besides, an organized militia that numbers from 3,500 to 4,000. No troops are better paid than these, for obvious reasons; and even the members of the regular army have, in general to serve only three years. These advantages cause large numbers of Spaniards to emigrate to Cuba to join the army in the hope that in a few brief years they will be able to secure comfortable homes—a hope in which they are seldom disappointed, except it be their own fault. In addition to this land force there are rarely less than thirty Spanish vessels on active service in Cuban waters; these mount about 300 guns, and are manned by about 3,500 men. In view of these figures and facts it is not strange that the government complains that half the revenue of Cuba is absorbed by its military establishment. Large as the acknowledged receipts are, half of them would be insufficient for the support of the army and navy, for one as well as the other of the latter is much more expensive than the official reports pretend, if only on account of the extraordinary inducements held out to the officers to protect against all dangers “*la siempre fiel isla de Cuba.*”

The Spanish Government has an important object in making the exports from Cuba seem much less than they really are. She tells the Cubans that her expense is so enormous in protecting them that she must necessarily lay a tax on everything which ought to yield any revenue, however slight; she tells them at the same time that, as Spaniards, or the descendants of Spaniards, they must naturally wish to trade with Spain as far as possible in preference to all other countries. Inasmuch as both the army and navy is recruited from old Spain, as we have said, this favoritism renders the Government popular rather than otherwise among those whose good-will

* “*C'est pour elle seule un royaume.*”

it most values. But let us see how the principle is carried into practice; one illustration will be sufficient, then *ex uno disce omnes*.

Nothing could be more arbitrary than the Spanish mode of levying taxes in Cuba. It favors Spaniards in every respect; any goods imported from Spain under the national flag, in either Spanish or Cuban vessels, have but a nominal tax levied upon them; the tendency of this is sufficiently obvious; it not only furnishes Spain a good market for her surplus products—a market in which she has to encounter but little competition—it also gives her ships most of the carrying trade of the Island. Thus it is made the interest of the Cubans, whether they are patriotic, or otherwise, to import most of their breadstuffs from Spain. They could import flour and other provisions much cheaper from England or France, not to mention the United States, than from Spain, were it not for the heavy taxes thus imposed on the products and tonnage of other countries. As it is more than two-thirds of their imports for the last five years have been brought under the Spanish flag; previous to that period, since 1829, the proportion averaged five-eighths.

A glance at the manner in which the duties are discriminated will place the facts in a clearer light. Thus, while the Cuban who imports his flour from Spain in a Spanish or Cuban vessel has only to pay \$2.50 per barrel, the one who imports it from other countries, though in the same vessel, has to pay \$8.50 per barrel; if both the vessel and flour are foreign, then he has to pay \$9.50. We need not proceed any further in this direction in order to understand, in connection with the facts already stated, how it is that Spain renders Cuba useful to every class of her citizens, besides drawing from the Island so large a revenue.

If the Cubans would more generally cultivate the soil these restrictions, which have now so important an influence, would not amount to much; for be it remembered that no soil is more fertile than that of Cuba. It is estimated by the best judges that if one-eighth of the available land were cultivated, it would afford abundant support for the whole population. But it seems that, according to the official reports for 1853, not more than one-nineteenth was under cultivation.

Many infer from this that the Cubans are an indolent people; but such is far from being the fact. They do not cultivate wheat or other articles necessary for home con-

sumption, to any considerable extent, simply because they find it more profitable to cultivate sugar, coffee, and tobacco.*

Some of their sugar plantations yield 10,000 boxes of sugar, each box containing 400 lbs.; and at present, there are not fewer than 1,200 of these *ingenios* as the sugar estates are called. The coffee plantations are also numerous and well cultivated. At the beginning of the present century there were but 60 in the whole Island; now there are not fewer than 1,800. The cultivation of tobacco is on a scale almost equally immense, if we take into account the manufacture of cigars for every country of Europe and North America.

These three articles constitute the chief source of their wealth. That no people live better or use more luxuries is sufficiently evident from their imports. The latest official report of imports now within our reach is that of 1849. It shows that during this year the beef and pork imported amounted to nearly \$2,000,000; the flour and grain to \$4,160,140; other provisions, \$1,968,380; linen manufactures, \$2,840,980; wines and liquors, \$2,732,360. The amount of each of these at the present day is much larger than it was in 1849. It is estimated that the annual consumption of wines, liquors, &c., by the wealthy classes amounts, in round numbers, to 18,000,000 of francs; that the amount of imported butter and cheese consumed amounts to 2,000,000 francs, &c.†

* "It is certainly true," says Mr. Dana, "that there is such a thing as industry in the tropics. The labor of the tropics goes on. Notwithstanding all we hear and know of the enervating influence of the climate, the white man, if not laborious himself, is the cause that labor is in others. With all its social and political discouragements, with the disadvantages of a duty of about twenty-five per cent. on its sugars laid in the United States, and a duty of full one hundred per cent. on all flour imported from the United States, and after paying heavier taxes than any people on earth pay at this moment, and yielding a revenue which nets, after every deduction and discount, not less than sixteen millions a year—against all these disadvantages this island is still very productive and very rich."—p. 169.

In another part of his book the same traveller remarks:

"That which has been to me, personally, most unexpected, is the industry of the Island. It seems to me that, allowing for the heat of noon and the debilitating effects of the climate, the industry in agriculture and trade is rather striking. The sugar crop is enormous. The annual exportation is about 400,000 tons, or about 2,000,000 boxes, and the amount consumed on the island is very great, not only in coffee and daily cooking, but in the making of preserves and sweetmeats, which are a considerable part of the food of the people. There is also about half a million hogsheads of molasses exported annually. Add to this the coffee, tobacco, and copper, and a general notion may be got of the industry and productions of the Island."—*To Cuba and Back*, p. 263.

† Hist. phys., pol. et naturelle de l'île de Cuba.

If we consider Cuba merely as a place of residence, whether temporary or permanent, we shall find that, altogether independently of its material wealth, it will compare favorably with any other country in the world. Perhaps nowhere else does nature exhibit so large a variety of attractions combined with so little that is noxious. The botanist, the geologist, the natural historian,* and the curious, pleasure-seeking man of the world may go hand-in-hand in Cuba, and with the exception that the wild animals, which are not useful, but otherwise are scarce, all will be equally pleased and interested. There is no traveller who has given his impressions of the Island who does not bear testimony to this fact. Let us turn to any natural feature we may, and we are sure to find ourselves justified in this statement. Nor need we always seek what is useful in order to be thus agreeably affected. Thus, for example, scarcely anything is of less use than the cotton-tree of Cuba; at the same time scarcely any tree is more beautiful. And the more we examine the latter the better we like it—at least the more we are interested with it. If we are at all observant and thoughtful we do not part it without learning a useful lesson; for it teaches us that we ought not to be so selfish as to think that, because a thing is not useful to ourselves, so far as we can see, nature has produced it in vain. No one has described this tree better than the late Rev. Dr. Abiel Abbot, of Massachusetts:

"As you approach this plantation (La Carolina, in the neighborhood of Matanzas) you discover one of the most beautiful and grand objects that exuberant nature produces in this favored region—a cotton tree. It is not rare; almost every estate reserves one or more of these trees in some favorable situation to gratify the eye; for it answers no other human purpose. It is neither timber nor fuel. The cotton, however, I should not forget, which it yields in a very scanty crop, is sometimes used to stuff a pillow. One on the Santa Anna estate towers a hundred feet towards heaven, sixty-five of which, ascertained by admeasurement, are a smooth cylinder, without a limb or knot; twenty-seven and a half feet in circumference, six feet from the ground; and near the base, where it spreads

* Says M. R. de la Sagra: "Une température élevée, modérée cependant par une évaporation considérable, qui verse dans l'atmosphère un torrent continu de vapeurs aqueuses, présente les conditions les plus heureuses pour le développement de la végétation, qui, de son côté, contribue à entretenir l'humidité de l'air, base de sa vigoureuse existence. Aussi résulte-t-il que durant toute l'année la verdure couvre les champs et les forêts; mais le commencement de l'été ou de la saison des pluies semble être le moment où la nature tout entière se transforme en fleurs. Une température qui à l'air libre est constamment entre 24 et 40 degrés, une humidité atmosphérique qui n'est pas moindre de 85 degrés de l'hygromètre, et qui fréquemment atteint le maximum, accélèrent l'ascension de la sève et facilitent l'absorption et le développement des plantes d'une manière extraordinaire."—*Histoire physique, politique, et naturelle de l'île de Cuba.*

itself in the direction of its principal roots, like a giant bracing himself against the tempest, the fluted trunk has been measured forty-six feet and a half. Were there nothing to be seen but this noble trunk, with its white, smooth surface, it would excite admiration. But at the height already mentioned it stretches forth its arms of a size, for timber horizontally and symmetrically, and forms a top for width and grandeur worthy of the trunk below. It has been measured and found to cover a diameter of one hundred and sixty feet. This immense tree is a world by itself, and is peopled by its millions. The wild pineapple colonizes its top. Bajuca, or vines, vegetate on its extended limbs and run downwards to the earth, coiling like ropes on the ground, which the thirsty traveller, when water fails him in this land of rare springs, cuts, and the sweet milky juice, proves to him a delightful beverage. These vines, very possibly, answer another purpose of Nature, who regards with tenderness her humblest offspring. The mice and rats, and opossum, who might find it difficult to ascend the plain surface of the trunk, may easily ascend these natural shrouds, and drink out of the cups of the pines, which stretch their leaves to catch and concentrate the rains and dews in those natural reservoirs. I said this tree was peopled by its millions. This is quite within bounds; you may see among its branches the commonwealths of the comajen, or wood-louse. They are not peculiar to this tree. Their large, black cities are attached to the body of some limb, or safely repose in some part of the tree, where they are a Chinese population, innumerable. This insect, about the size of a flea, forms a covered way of a mortar of its own down the trunk to the ground; and as they have different public roads, it is probable that some are for ascending and others for descending, so that the travellers may not incommode each other. This insect is harmless, and their populous nests are carried whole to the poultry yard, where I have seen hundreds, young and old, enjoying the repast with all the glee of turkeys in grass-hopper time."—*Letters written in the Interior of Cuba, &c., pp. 10-12.*

From the same traveller we have a description of another insect which is supposed to be peculiar to Cuba, but which is very different from the inhabitants of the cotton-tree. It is a species of ant called the bibiagua, not more than half the size of our black ant, but from no other living thing does the Cuban planter experience more annoyance or injury. "These little animals, perfectly insignificant, considered individually," says Dr. Abbot, "are powerful and formidable in their congregated or social strength. On the Santa Anna estate I witnessed the attempt to disinter and exterminate a tribe of these enemies. Near the house was planted a hedge of campeachy—it is young and flourishing. One morning Mr. S. discovered signs of a nocturnal incursion. Leaves were dropping across the path, and the busy laborers had stripped the campeachy hedge of every leaf for an extent of ten or twelve feet. The retreating enemies were traced by their path some rods on the surface to their entrance into a covered way. Here commenced the digging, and their passage or arched way was followed to the depth of sometimes two feet, and sometimes one, until it terminated in a

spacious city. This was a collection of cells in which were deposited masses of eggs and astonishing numbers of the common *bibiaguas*, with a sprinkling of probably queen or mother ants, as we judged them to be from their royal size, with wings an inch and a half long. They were here in no small confusion, as a stout negro had plunged into the very heart of their citadel, and, disregarding their bite, was transferring them, with hand and shovel, to the blazing fire near by, and sometimes kindling husks or quick flames to destroy them in their cells. We should, by stopping here, have but a limited view of this ingenious and populous nation. Its metes and bounds, its geographical limits, it is difficult to ascertain with accuracy, as they are subterranean in their highways, and in a great measure in their dwellings. Several cities and villages have been discovered, and the subterranean passages connecting them in one commonwealth. I should think that from the entrance into the ground to which the marauders of the campeachy were traced, to the last town as yet discovered, may be twenty or thirty rods; and who can tell where we are to look for their metropolis or frontiers?"*

Although the Cubans are heavily taxed, as we have seen—more heavily than perhaps any other people—yet we cannot agree with those who denounce Spain as an oppressor in the case of Cuba. There is no evidence that she is anything of the kind. She is sometimes compared to England, but the Cubans are very different from the Irish and the Hindoos. The poorer are in no danger of starving for want of the common necessities of life like the latter. Instead of being the most wretched people on earth, there are none more comfortable than the Cubans—nay, there are none more wealthy; they are much more wealthy, as a people, than the Spaniards at home. Many Cuban planters have more wealth and more princely residences than the cabinet ministers of her Spanish Majesty.

The Cubans in general have intelligence enough to understand this; accordingly they are no revolutionists; they attend to their private business and leave politics to the government. Indeed, they cannot be induced to do otherwise. If they are talked to about self-government, they point to Mexico and other South American states, whose chief business it seems to be to fight among themselves.

* *Ibid.*, pp. 10-12.

When questioned by Americans as to the indifference they evince in regard to politics, they ask in turn how much do we gain morally or politically by exciting ourselves at elections and choosing as representatives men whom we ourselves confess to be ashamed of in a very short time. "Supposing," they say, "we excited ourselves in a similar manner, and, unlike you, were successful in electing reliable men to represent us, is it by any means clear that they would improve our condition? Would they afford us better protection for life and property than we enjoy now? Would they give us richer lands, better crops of sugar, coffee, or tobacco, than we generally realize at present?"

This is undoubtedly the sort of logic used by the more intelligent class of Cubans, although comparatively few in this country will admit it. As already observed, the general impression is, not only that the Cubans are a down-trodden people, but that they regard themselves as such. No opinion, however, could be more erroneous. Nor is it difficult to prove the fact. The Cubans themselves have given us evidence of it in many forms, and in every instance in which their real feelings have been put to the test.

Be it remembered that there is not one of the South American republics which has not offered to aid the Cubans in establishing their independence; but in no instance have the latter accepted their services. They have answered them in substance as follows: "If your condition as citizens of a republic is better than ours as subjects of a monarchy, we congratulate you; but we feel tolerably comfortable, too—in fact, so comfortable that we do not care for any change just now."

This, also, we are aware, may seem incredible; but have the Cubans made us any more satisfactory answer? That a few have does not alter the fact. There never was a people yet but some of them were discontented and anxious for a change. Need we say that disappointment makes many so, even in republics? We need not go to any "down-trodden" country to seek persons who would excite an insurrection and produce a revolution if they could, for no better reason than that their own superior qualifications for important offices have not been appreciated by the existing government. Neither Spaniards nor Cubans are exempt from this weakness. Occasionally they appear in this country as patriots and lovers of self-government, and tell us, not only that the Cubans are laboring under the most grievous op-

pression, but that they are ready, almost to a man, to strike for freedom ; that if there be any exceptions they are to be found only among the pampered minions of the foreign government. These, it will be remembered, were the representations made by Narcisso Lopez. Unhappily many Americans believed him ; but what was the result ? Two attempts were made to revolutionize the Island ; one in May, 1850, and the other in August, 1851 ; but both utterly failed.

Of the 450 men whom Lopez induced to accompany him from the United States, and who landed on the Island, there was scarcely one who was not either killed in fight or taken prisoner ; and even of those captured 50 were shot, and finally Lopez himself was garotted. Not one of the misguided men who suffered in this way could pretend that the Cubans evinced the least sympathy for their "liberators." Even the slaves have little disposition to rebel against the power of Spain, for they know that her laws are always favorable to their emancipation, and afford them protection from cruelty. As for the free negroes of Cuba, the native Spaniards in the Island are scarcely more loyal to Spain, because they understand that they owe their freedom to her. All unprejudiced men who have visited the Island bear testimony to these facts ; in short, it must be admitted that whatever faults Spain may have besides—however guilty she may be of having encouraged the slave trade, even after she had pledged herself to suppress it as far as it was in her power to do so—she, of all the slave-holding nations, has been most humane in her treatment of the slaves.*

Nor can a different report be given of the Cuban slaveholders in general without doing them injustice. In addressing the home government, from time to time, on the subject of slavery, the municipality of Havana has often made suggestions and observations which would have done no discredit to those who have distinguished themselves most as abolitionists. So early as 1811, when it was deemed almost a crime in this country to advocate the abolition of the "peculiar institution," Cuban slaveholders did not shrink from giving expression to such sentiments. Humboldt was so well pleased with one of their addresses that he gave a

* Dans aucune partie du monde où règne l'esclavage, les affranchissemens ne sont aussi fréquens que dans l'île de Cuba. La législation espagnole, loin de les empêcher ou de les rendre onéreux, comme font les législations anglaises et françaises, favorisent la liberté.—*Essai politique sur l'île de Cuba.* Par M. Humboldt. Vol. i, p. 146.

long extract from it. The following passage from the same will show that he was right:

"In all that relates to changes to be introduced into the condition of the servile class our fears are *less excited as to the diminution of agricultural wealth* than for the safety of the whites, so easily compromised by imprudent measures. Those who elsewhere accuse the Municipality and Consulado of an obstinate resistance forget that from the year 1799 these same authorities have in vain proposed that the state of the blacks in the Island should be taken into consideration. Still more: we are far from adopting maxims which the nations of Europe *that pride themselves most in their civilization* have regarded as irrefragable; for instance, that without slaves there can be no colonies. We declare, on the contrary, that without slaves, and even without blacks, colonies can exist; and that all the difference would be in the amount of profit, in the more or less rapid increase of produce. But if such be our firm persuasion, we ought also to remind your Majesty that a social organization into which slavery has been once introduced as a constituent, *cannot be changed with inconsiderate precipitation*. We are far from denying that it was an evil contrary to moral principles to drag slaves from one continent to another; that it was an error in politics not to listen to the complaints which Oband, the Governor of Hispaniola, made against the introduction of so many slaves among a small number of freemen; but, since these evils and these abuses are already inveterate, we ought to avoid rendering our situation and that of our slaves worse by the employment of violent measures. That which we ask, Sire, is conformable to the wish expressed by one of the most ardent protectors of the rights of humanity, by the most decided enemy of slavery; we wish, with him, that *evil laws should deliver us at once from the abuses and the dangers*."—Vol. i., p. 329-331.

Nor is a different spirit evinced at the present day; the same leniency is still manifested towards the blacks, and it is producing its fruits so rapidly that if slavery could be said to have redeeming features anywhere, or if slaves could be said to have any justice done them, Cuba could be pointed to as the place affording the best illustration of the fact. None more readily admit this than Americans, except such as have a leaning towards slavery themselves, and are therefore unwilling to make invidious comparisons. Mr. Dana has no scruple of this kind, and he gives his testimony as follows:

"The laws also directly favor emancipation. Every slave has a right to go to a magistrate and have himself valued, and on paying the valuation to receive his free papers. The valuation is made by three assessors of whom the master nominates one and the magistrate the other two. The slave is not obliged to pay the entire valuation at once; but may pay it by instalments of not less than fifty dollars each. These payments are not made as mere advances of money on the security of the master's receipt, but are part purchases. Each payment makes the slave an owner of such a portion of himself, *pro parte indicis*, or, as the common law would say, in tenancy-in-common, with his master. If the valuation be one thousand dollars and he pays one hundred dollars, he is owned one-tenth by himself and nine-tenths by his master".—*Id.*, p. 246.

Another charge urged against Spain by those who are anxious to "liberate" Cuba is that she allows too much power to the Catholic Church, and that in turn the priests make the people submissive by fostering superstition and bigotry, inculcating hatred of Protestantism and Protestant government, &c. For certain reasons nothing is more readily believed among us than this; two-thirds of our people say it must be so; Spain is the country of the Inquisition, and how could she be otherwise than intolerant and bigoted, as well as tyrannical? But it is not necessary to adduce the testimony of any Catholic in order to show that the church has not too much power in Cuba; that, in fact, it has no power at all, and that the Catholic priests of Cuba interfere far less in politics than the Protestant priests of the United States. Enlightened Protestants from all parts of Europe and America who have visited the Island, not to please any political faction or fanatical sect, but to ascertain and proclaim the truth, have called particular attention to the fact that far from being a pampered hierarchy who try to keep the people in ignorance, the Cuban priests are in general poorer than those of any other country, and that if they keep the people in ignorance it is by performing the duties of instructors in every grade of teaching, from that of the most learned university professor down to that of the parochial schoolmaster who teaches the children of the poorer class the rudiments of education. Preferring to adduce American testimony, especially on this subject, we quote again from Mr. Dana:

"But the property of the Church has been sequestered and confiscated, and the Government now owns all the property once ecclesiastical, including the church edifices, and appoints all the clergy, from the bishop to the humblest country curate. All are salaried officers. And so powerless is the Church that however scandalous may be the life of a parish priest, the bishop cannot remove him. He can only institute proceedings against him before a tribunal over which the Government has large control, with a certainty of long delays and entire uncertainty as to the result. The bishopric of Havana was formerly one of the wealthiest sees in Christendom. Now the salary is hardly sufficient to meet the demands which custom makes in respect of charity, hospitality, and style of living. It may be said, I think with truth, that the Roman Catholic Church has now neither civil nor political power in Cuba."—pp. 227, 238.

We need hardly observe that their influence is not the worse for this, but the better. It is generally admitted by all but bigots that no people are less vicious than the Cubans; they are certainly as little prone to vice as most of our Protestant Anglo-Saxon communities. Mr. Dana is rather cautious in speaking on this subject; he seems as if a little afraid

of displeasing a certain class of his New England readers. Still his report is in favor of the priests, although in this instance he rather makes an admission than a fearless statement. "Of the moral habits of the clergy," he says, "as well as of the people, at the present time, I am unable to judge. I saw *very little that indicated the existence of any vices whatever among the people. Five minutes of a street view of London by night, exhibits more vice, to the casual observer, than all Havana for a year.*"* When the people of any country exhibit no vices it is but fair to infer that their clergy have done their duty; at least we are bound to infer that the clergy are not vicious. But as the subject is an important one, and nothing is more unworthy than to malign a class of inoffensive men who do the best they can, we will extract one passage more. This will show that if the Cubans were vicious the priests would have a right to claim that some allowance should be made for the anomalous position in which they are placed, at least in some instances, by the laws:

"Another of the difficulties the Church has to contend with arises out of negro slavery. The Church recognizes the unity of all races, and allows marriage between them. The civil law of Cuba, under the interpretations in force here, prohibits marriage between whites and persons who have any tinge of the black blood. In consequence of this rule, concubinage prevails, to a great extent, between whites and mulattoes or quadroons, often with recognition of the children. If either party to this arrangement comes under the influence of the Church's discipline, the relation must terminate. The Church would allow and advise marriage, but the law prohibits it; and if there should be a separation, there may be no provision for the children. This state of things creates no small obstacle to the influence of the Church over the domestic relations."—p. 242.

It will be seen from our remarks and the testimony we adduce in support of them that we do not speak of the destiny of Cuba on the ground that Spain has no right to the Island; that she is oppressive, or effete, as a power. We repeat that we recognize her right as long as she can maintain it, or as long as the Cubans are willing to submit to her rule. As to her being oppressive her own subjects are the best judges in that respect; and as long as they make no very serious complaint we are bound to believe that they do not suffer very much. But the worst of all would be to speculate on wresting her colony from Spain because she is effete, or may become so in a short time; this would be nothing better than to speculate on plundering an individual man as soon as he becomes so old and infirm as to be

* Ibid, pp. 240, 241.

unable to protect himself any longer. If Spain be effete now, or may become so soon, she was once vigorous, powerful, and great, surpassing in those qualities all other nations of her time.

We speak, then, of her losing Cuba only as one of those possible or probable events which are legitimate subjects of discussion. While it would not be right to deprive Spain of her colony because she is weak, it would be equally wrong to allow that colony to pass into other hands because Spain was once great and illustrious. We do not know how soon that contingency may occur. England and France are equally anxious to secure Cuba at any cost as soon as they have any decent pretext for doing so; and it would be ten times more valuable to us, for certain reasons which we need not now mention, than it would be to either; in short, it would be worth more to us than Mexico and Canada put together, although to many of our readers this will seem a great exaggeration.

But if Spain got her choice to-morrow which would she prefer? Nay, which would England prefer? Does any one believe that if the latter possessed Cuba she would say to the people, as she has said to the Canadians, "If you prefer self-government to my rule and protection, have it by all means; know that I lose more by you than I gain." It would be entirely different in the case of Cuba. England knows from experience how much safer and better is a fertile island than a large continental territory; she perfectly understands that she owes her own greatness more to her insular situation than to any other cause; she knows that it was only this position which saved her from the legions of Napoleon, while his victorious troops occupied almost every capital in Europe.

Now, let us remember that Cuba was not one-tenth as wealthy, nor was it supposed it was one-tenth as productive, when England seized upon it without the least pretext but her cupidity, as it is now. Under all these circumstances it is but right that we should be familiar with the true character and resources of the island; a generation, perhaps two or more, may yet elapse before it passes out of the hands of Spain, but the change may occur in half a generation, or in one decade. We need make no effort to hasten the crisis, but certain it is that we ought to be prepared for it.

- ART.—III. *The Works of the Honorable Robert Boyle*. In six vols. 4to. To which is prefixed *The Life of the Author*. New Edition. Gordon.
2. *History of the Royal Society*. By THOMAS BIRCH, M. A., F. R. S.
3. *Funeral Sermon on the Death of Honorable Robert Boyle*. By GILBERT BURNET, Bishop of Salisbury.
4. *Histoire de la Chimie*. Par M. FRED. HOEFER. Paris.

THOSE who have described Fame as most capricious have not exaggerated the short-sightedness and ingratitude of man in that respect. It seldom happens that those who do the most good get most credit for it, either from their contemporaries or from posterity. This is particularly true of those whose claims to distinction rest more on what they have discovered, or taught others to discover, than on their writings or other productions. The author of a great poem, system of philosophy, or work of art, need not doubt but justice will be done him sooner or later. Thus it is that no caprice or jealousy could exclude Homer, Aristotle, and Phidias from the highest rank in their respective spheres. But it would have been otherwise had they belonged to that class of thinkers who furnish ideas to others which they have not time to develop themselves, or for the appreciation of which the world is not yet prepared. When their suggestions have been acted upon—when the stately structures which they have planned, or whose foundations they have laid, have been built—they are too apt to be forgotten themselves. Nor can it be expected that the architects who have carried out their plans will take pains to remind us that they are indebted to others for their most important ideas, especially if they make improvements in certain details, and correct certain errors from which the most accurate theories are not exempt. If we wish to turn our attention to any science or system of philosophy we naturally select those works on the subject which embrace the largest number of facts and the largest amount of information. And in proportion as we pursue this course we lose sight of the original discoverers and founders. There are many of the latter character, and one of the most illustrious is Robert Boyle, whose philosophical researches, discoveries, and life will form the subject of the present paper.

The history of the Boyle family affords one of the many proofs which may be adduced to show that instead of the English race degenerating by transplantation into Ireland it

is most frequently improved, both mentally and physically. Not one of the old Boyles of England had ever distinguished himself until Richard went to Ireland towards the close of the sixteenth century (1588). He was the first to bring the name into notice; but the distinction which he attained, though honorable enough for the time and circumstances, was very different from that of several members of his posterity who were natives of Ireland and spent most of their lives in that country. The most illustrious of all was Robert, his youngest son, the subject of the present article, who was born at Lismore, in the county of Cork, January 25, 1626, and who, as a philosopher, has been ranked by all competent judges, at home and abroad, with Bacon and Newton. For the reasons already mentioned there are but few who are aware of what Robert Boyle has done for the advancement of science. Chemistry, especially, is largely indebted to him, and the indebtedness is acknowledged with gratitude and admiration by those who have most honorably distinguished themselves in that field since his time. Nor can any intelligent lover of science reflect at the present day on the suggestions which he gave, and the predictions which he made when chemistry, as known to the moderns, was in its infancy, without being actuated by similar sentiments in regard to him. This we shall see as we proceed.

But let us first understand how the family was introduced into Ireland, what has been its leading object, what has it done for the country, and how much has it changed in its sentiments and feelings. Without any disposition to revive prejudices, either religious or ethnological, it is incumbent on us to say that, like most Englishmen of his time, Richard Boyle came into Ireland not to do the Irish any good; but to give all the aid in his power to oppress and persecute them. Nor had he any romantic views in doing so; he admits himself that his sole object was to make his fortune. He did his work well; his treatment of the Irish was such as to satisfy even Elizabeth; and he was rewarded accordingly with riches, titles, and honors. He occupies a prominent niche in British biography as "the great Earl of Cork;" although in the great cyclopædias and biographical works of continental Europe his name is not mentioned except as the father or grandfather of the Boyles born in that country whose people it was his boast to have done so much to crush.* It seems that when

* Even in the *Nouvelle Biographie Générale*—the most complete work of the kind yet attempted—there is no biography of Richard; although sketches are given of Roger (Earl of Orrery), John, and Charles, as well as of Robert, the philosopher.

Richard went to Ireland his whole wealth amounted to £27 3s.; this is his own account;* but those who knew his circumstances deny that he crossed the Channel with as much as £10.

This, however, would have been no discredit to him, but the contrary, had he acquired his subsequent wealth by fair means. It is not very clear what his occupation was when he first got employment from the government in Ireland; his biographers prefer to speak of this in general terms, as follows: "The business in which he was engaged afforded opportunities of acquiring a comprehensive and accurate knowledge of the kingdom and of the state of public affairs, which he did not neglect duly to improve."† Some have alleged that the "business" thus alluded to was not very honorable; but that it was highly profitable we have sufficient evidence. We are told by his admirers that soon after, "by several advantageous purchases at a time when land was of *precarious tenure and consequently cheap*, he laid the foundation of his future ample estate." In addition to the lands thus acquired, Mr. Boyle purchased for a nominal price the whole Irish estate of Sir Walter Raleigh, consisting of not less than 12,000 acres, in the counties of Cork and Waterford. To Boyle this by itself was a source of wealth even then, whereas Raleigh was too generous to avail himself of profits obtained under such circumstances. In a short time after his new purchase Mr. Boyle is knighted by his patron, G. Carew, the Lord Deputy of Ireland; the next honor he receives is the office of Privy Counsellor for the province of Munster. He was not slow in proving himself worthy of these honors; but how did he do so? It seems that in all cases he first studied his own interest, and next that of England.

"With a view to both these objects," says his biographer, "he took care to let his estates to *English Protestants only*, and to erect several towns and boroughs as well as some castles for their security." Thus, he would not allow the Irish the privilege of purchasing their own lands, even though they were Protestants. He brought over from England, Scotland, and Wales, persons whose chief recommendations were that they hated the Irish very much and the religion of their own ancestors still more. He is liberally rewarded accordingly; for we are told that "his conduct was so much

* Works of Robert Boyle, vol. i, p. vii.

† Ree's Cyclop., vol. v, art. Richard Boyle.

approved that in 1612 he was promoted to the dignity of Privy Counsellor for the Kingdom of Ireland, and in 1616 to the rank of peerage by the title of Baron of Youghall, and in 1620 to that of Viscount Dungarvan and Earl of Cork.* But it was not alone by fostering the enemies of Ireland on her own soil, with her own money and resources, that Mr. Boyle, of Hertfordshire, thus became the Great Earl of Cork. One of his warmest admirers tells us that "in the exercise of the powers with which he was invested he assiduously executed the rigorous laws of Queen Elizabeth *against the Papists*; and for the more effectual suppression of the papish religion and worship he shut up several mass-houses both in Dublin and in the country."† This, of course, was highly meritorious; but let us hear his biographer a little farther. "He was also active," we are admiringly informed, "in providing a regular and competent subsistence for the army, and in transplanting a multitude of barbarous Irish *"septs,"* or clans, out of the fertile and well cultivated province of Leinster into the wilds and deserts of the county of Kerry."‡

We need not give any more particulars to show how Richard Boyle earned the distinction of "the Great Earl of Cork" except to remark that the towns which he was instrumental in building "for the benefit of the English interest and the Protestant religion" were Lismore, Iniskeen, Castle-town, Cloghuakilty, and Bandon, each of which bears unmistakable traces to the present day of the anti-Irish and intolerant spirit which actuated their founder. Even Sir Richard Cox, who has written a History of Ireland for the express purpose of showing how admirably that country has been governed by England, does not pretend to make Richard Boyle great on any other ground than that of his efficiency as a British instrument in the subjection of "the sister Island." "The noble Earl of Cork, lord high treasurer," says that astute historian, "was one of the most extraordinary persons either that or any other age hath produced with respect to the great and *just* acquisitions of estate that he made, and the public works that he began and finished for the advancement of the English interest and the Protestant religion in Ireland," &c.‡ Thus, he was a great man because he took all he could from the Irish and gave them as little as he could, so that when Cromwell saw what he had done he declared, in a paroxysm of enthusiastic admiration, that "if there

* *Ib.*, p. 9.† *Loc. cit.*

‡ Introduction to the second volume of Cox's History of Ireland.

had been an Earl of Cork in every province it would have been impossible for the Irish to have raised a rebellion." The Earl himself has left the world his biography, a very curious, verbose, vainglorious document, which has been saved from oblivion only by the just fame of the philosopher in whose life it has been embodied. Some idea may be formed of its character by the first paragraph, which is as follows :

"Sir Richard Boyle, knighted Earl of Corke, his true remembrances : I, Sir Richard Boyle, knighted Lord Boyle, Baron of Youghall, Viscount Dungarvan, Earl of Corke, Lord High Treasurer of Ireland, one of his Majesty's honorable Privy Council, and one of the two Lords Justices for this government of this kingdom, do commend these true remembrances to posterity this 23d day of June, *anno Domini* 1663, having lived in the kingdom of Ireland full forty-four years, and so long after as it shall please Almighty God."—*Works of Robert Boyle*, vol. i., p. vii.

The "true remembrances" are set forth in due course. The editor of Boyle's works makes some comments at the conclusion of the autobiography, commencing thus: "This noble earl continued in great prosperity till the breaking out of the rebellion in Ireland in 1641; and the county of Corke was the last that suffered under the violence of the Papists, being the best inhabited with English of any part of that kingdom by the plantations made by his lordship, and was in a great measure preserved by his generosity and diligence."* Much pains as he had taken it would seem that he had not entirely succeeded in crushing the "Papists," or weakening them so much that they could manifest no resentment. This, however, is all we care to say about him; and our motive in stating the above facts is simply to vindicate the truth of history; because it is said of Robert Boyle, as of Swift, Sterne, Berkeley, Wellington, and others, that he was, indeed, born in Ireland, but of English parentage, the obvious meaning of the phrase being that his native country has no claim upon him, as it was only by accident she produced him—an argument which would apply with equal force to Washington, who, had he not been a rebel, would have been claimed in a similar manner as soon as he had rendered himself illustrious, and attained so high a rank among the benefactors of mankind.

Our object is not to depreciate the character of "the great Earl of Cork," or to represent him in an odious light; we merely want to show that, far from degenerating, the princi-

* *Ibid.*, p. xi.

pal members of his Irish posterity have proved much better men, in every respect, than he. Without mentioning the philosopher at all, the earl's son, Roger, Earl of Orrery, was a much greater man than his father, although he was so much Irish—having been more at Lismore—that he refused to leave the country to finish his education in England, and was accordingly educated in Dublin. He is therefore spoken of by the French historians, not as an Englishman, but as “un guerrier irlandais, frère de Robert Boyle;”^{*} not as the son of the great Earl of Cork, but as the brother of one who was no earl. Roger faithfully served Charles I. to the last; and when it failed him to save his life he lost no time in attempting to secure the throne for Charles II. in opposition to the Parliament. Even Cromwell respected him for his fidelity as much as he esteemed him for his military talents. He knew how valuable an adherent such a man would prove if he could only persuade him to espouse his cause. Accordingly, when it was found that he was preparing to leave the country, ostensibly to visit the Spaw for the good of his health, but really to apply to Charles II. for a commission to raise forces in Ireland for his restoration, the Protector invited him to an interview, assuring him that he would incur no risk by meeting him.

During this interview he was informed that the Committee of State was quite aware of the object of his leaving the kingdom, and that they had determined to make an example of him had not Cromwell interposed to save him. To convince him of this the latter put some of his own letters into his hands. This impressed him so strongly in favor of Cromwell that he agreed at once to serve him faithfully. He was told that no oaths nor engagements would be imposed upon him, but that he would get the command of a general officer. He received the commission and proved as brave as he was faithful. Cromwell liked him so well for the important services he had rendered his cause that as soon as he assumed the protectorate he made him his chief confidential counsellor. Even now he did not forget the exiled king, but tried to unite the two families by a marriage between Charles and Cromwell's daughter, Frances, and only failed because the lady was unwilling. The Irish rebels had no mercy to expect from him; he was their uncompromising enemy as well as his father; but he fought

^{*} Vide Nouvelle Biog. Gén., tome vii., p. 193.

them fairly, like a soldier ; did not plunder and persecute them for their religion, like the "Great Earl." He did so well in Ireland that he was offered a commission to govern Scotland for one year ; this he agreed to accept on condition that he could carry on the government as he thought proper himself ; and the result was that both the Scotch and Cromwell were satisfied with his administration.

And how different was his conduct in all this from that of his father, "the Great Earl !" But he is still more honorably distinguished from the latter. Richard Boyle of Herefordshire was always ready to put powerful rebels out of the way in any way he could ; but Roger Boyle of Lismore, county of Cork, preferred to give all a fair chance of vindicating themselves. A noble illustration of this is to be found in his successful opposition to the odious measure introduced by the Puritans to decimate the royal party by cutting off the head of every tenth man. Not only did he serve Cromwell faithfully until his death ; he also adhered with equal fidelity to his son, Richard, until the latter dissolved Parliament, and thereby virtually surrendered the government. As the Cromwell family had no longer any claim upon him, he now exercised his influence in favor of Charles II. ; and his Majesty was so much pleased with his general character, as well as his talents, that one of his first acts on ascending the throne was to advance him from the dignity of Lord Broghill to that of Earl of Orrery, at the same time appointing him one of the lords justices for Ireland.

Another important feature in his character in which he differed from his father and all his ancestors was his taste for the cultivation of literature. He published many works in prose and verse, including tragedy, comedy, and romance ; * if these are no longer read and but seldom alluded to, how many others who were popular authors in their time whose productions have fallen into oblivion in a similar manner ?

We will allude to one other member of the Boyle family before we turn our exclusive attention to our chief subject, the philosopher ; our object being to show that if the character of Roger exhibits an improvement on that of his father, the former was in turn excelled, both intellectually and physically, by members of the family who were still more Irish than he. This is true, for example, of John Boyle, Earl of Cork and Orrery, only son of the fourth Earl of Orrery, whom

* His dramatic works were published in 1742, in two octavo volumes, by his grandson, John, Earl of Cork and Orrery.

his English friends used to call "Irish Jack" in his youth. He was one of the intimate friends of Swift, who esteemed him highly, and whose life he subsequently wrote under the title of "Remarks on the life and writings of Dr. Swift," a work which is still read for its numerous popular anecdotes, as well as for the intimate knowledge of its great subject which it displays. Another work of his which is still read is his "Translation of the Letters of Pliny the Younger, with Observations on each letter and an Essay on Pliny's Life, in two quarto volumes." In addition to these, his "Discourse on the Theatre of the Greeks," "The Parallel of the Theatres," and "The Original of Tragedy," are agreeably remembered by scholars. At the time of his death he was engaged in writing a History of Tuscany, in the form of a series of letters, having spent more than two years at Florence collecting materials. He had only twelve letters written when he died; these were published after his death, in 1744; and they are worthy the attention of every student of Tuscan civilization.

The "Great Earl" could have done none of these things; but John excelled that personage in perhaps still more important affairs; while he was at least as good a Christian, he was far more tolerant of the Christianity of others; at least he did not boast of "shutting up mass-houses;" nor of "transplanting a multitude of barbarous Irish septs or clans." Barbarous as the Irish were he learned amongst them that one may be a good Protestant and yet have no hatred to the Pope or his followers; he learned also that one may be sufficiently loyal to his King without oppressing his poor fellow countrymen. These sentiments he has forcibly expressed himself in some verses annexed to his "Translation of Pliny":

"With native freedom as with courage blest,
Chains and each mark of thralldom we detest.
'Tis Heaven's great gift, 'tis nature's great decree,
That none be slaves whom God himself made free.
Revere we ought those powers which we entrust,
But to ourselves be resolutely just."

Thus it is that the English degenerate by transplantation into Ireland. Of course the earl who could give expression to sentiments like these, and at the same time suffer the priest and the mass-house to exist without hanging the one or demolishing the other, could not be regarded in those good old times as having any pretensions to greatness; and accordingly John Boyle, Earl of Cork, is scarcely mentioned

in British biography except as a very vulgar personage, while Richard Earl of Cork is held up even at the present day as a model of all that is great and commendable in an Irish landlord.

But still more "degenerate," is Robert Boyle; if not he is spoken of, not as having anything to do with Ireland, but as an English philosopher. No man could be more unlike another in his sentiments and feelings than this seventh son of Richard was unlike his father; and in nothing did he differ from him more than in the liberality of his views, especially in regard to those who differed with him in religion. We shall presently see that a more pious Christian has seldom, if ever, existed. He was a sincere and conscientious Protestant, but, far from hating the Catholics on this account, he was always in favor of allowing them full liberty. In speaking of his opposition to all severities and persecution on account of religious belief, Bishop Burnet says: "I have seldom observed him to speak with more *heat and indignation* than when that came in his way." Had it been otherwise, indeed he would have had but little claim to the title of a philosopher. But this is not the only sense in which Robert Boyle was liberal and cosmopolitan; he was as free from arrogance and aristocratic pride as he was from religious bigotry and intolerance. If he set any value on the rank and titles of his family, it was as a means of acquiring knowledge and advancing science; but even when considering them in this point of view he took care not to excite prejudice against the humble and ignorant. "A man of mean extraction," he says, "is seldom admitted to the privacy and secrets of great ones promiscuously, and scarce dares pretend to it, for fear of being censured saucy or an intruder; and titular greatness is ever an impediment to the knowledge of many retired truths that *cannot be obtained without familiarity with meaner persons and such other condescensions as fond opinion* in great men disapproves and makes disgraceful."*

This he wrote in his youth, but it is characterized with the wisdom of mature age. Robert Boyle was born the same year that Bacon died. This coincidence has often been referred to as remarkable from the fact that the most ardent desire of Boyle through life was to popularize the experimental philosophy "by which alone," he was wont to say, "we can make the greatest progress in useful knowledge."

* Vorks, p. xiii.

There is but little in his early life that claims particular attention in an article whose extent is necessarily limited. It is sufficient to remark in general terms that his constitution when a boy became very feeble, and continued so to the end of his life. It was not so much so, however, as to prevent him from acquiring a large store of knowledge. There were few, if any, of his time more learned. In addition to his extensive scientific acquisitions he was acquainted with several languages, ancient and modern, Oriental as well as European. From his childhood he had a veneration for learned men, and his purse was always open to those who needed his assistance. He loved learning for the power which it gave him over the secrets of nature; at the same time no one took more pains to diffuse its benefits. Not only did he contribute largely to the establishing of several libraries, but wherever he stayed he made it a point to bring as many learned men together as possible, so that by their united efforts they might make some addition, however slight, to the general stock of knowledge. Thus it was that he was instrumental in establishing the learned association which has since become so justly celebrated under the title of the Royal Society. Indeed the amount of service which he has done science altogether independently of his own writings would seem incredible were it not attested in a hundred forms; for no one cared less for fame, or was more unwilling to give himself any prominence. All who had any intercourse with him bear testimony to his modesty; the most impartial of his many biographers tell us that in proportion as he became celebrated throughout Europe he became more and more modest.* He not only declined the honors of the peerage; he also declined the office of President of the Royal Society, which he was instrumental in establishing, whereas his great cotemporary and correspondent, Sir Isaac Newton was glad enough to accept the honor of knighthood and also the presidency of the Royal Society.† So much averse was Boyle to attracting any attention to his own efforts that when his friend Dr. Wallis prepared for publication an account of the principal members of the society, first known as the Invisible College, he caused him to alter it so that he might occupy a

* Le nom de Boyle devint bientôt célèbre dans toute l'Europe, et sa modestie s'accroissait avec sa célébrité. Il refusa les honneurs de la pairie; il refusa même le poste de président de la Société Royale, que personne n'était plus digne que lui d'occuper.—*Nouv. Biog. Gén.*, Tome vii, p. 191.

† See Sprat's History of the Royal Society.

more modest position in it. In its altered state the account stands as follows :

"About the year 1645, while I lived in London, I had the opportunity to be acquainted with divers worthy persons, inquisitive into natural philosophy and other parts of human learning, and particularly of what hath been called the new or experimental philosophy. We did by agreement, divers of us, meet weekly on a certain day, to treat and discourse of such affairs. Of which number were Dr. John Wilkins, afterwards bishop of Chester, Dr. Jonathan Goddard, Dr. George Ent, Dr. Glisson, Dr. Merrit, doctors in physic; Mr. Samuel Foster, then professor of astronomy at Gresham college, Mr. Theodore Haak, a German of the Palatinate, and then resident in London, who, I think, gave the first occasion, and first suggested those meetings, and many others. These meetings were held sometimes at Dr. Goddard's lodging in Wood street (or some convenient place near), on occasion of his keeping an operator in his house, for grinding glasses for telescopes and microscopes; and sometimes at a convenient place in Cheapside; sometimes at Gresham college, or some place near adjoining. Our business was (precluding matters of theology and state-affairs) to discourse and consider of philosophical inquiries, and such as related thereunto, as physic, anatomy, geometry, astronomy, navigation, statics, magnetics, chemies, mechanics, and natural experiments, with the state of these studies, as then cultivated at home and abroad. About the year 1648, 1649, some of us being removed to Oxford, first Dr. Wilkins, then I, and soon after Dr. Goddard, our company divided. Those in London continued to meet there, as before, and we with them, when we had occasion to be there. And those of us at Oxford, with Dr. Ward, since bishop of Salisbury, Dr. Ralph Bathurst, now president of Trinity college in Oxford, Dr. Petty, since Sir William Petty, Dr. Willis, then an eminent physician in Oxford, and divers others, continued such meetings in Oxford, and brought those studies into fashion there, meeting first at Dr. Petty's lodgings in an apothecary's house, because of the convenience of inspecting drugs, and the like, as there was occasion; and after this remove to Ireland (though not so constantly) at the lodging of Dr. Wilkins, then warden of Wadham college; and after this removal to Trinity college in Cambridge, at the lodgings of the honourable Mr. Robert Boyle, then resident for divers years in Oxford. These meetings in London continued, and after the king's return, in 1660, were increased with the accession of divers worthy and honourable persons, and were afterwards incorporated by the name of the Royal Society, and to continue to this day."—*Boyle's Works*, vol. i., p. 42.

But let us see what was the scientific standing of Robert Boyle, or what has he done for science, for very little is remembered at the present day on the subject. The truth is he has done so much that very few will be willing to believe the facts except those who have already more or less acquaintance with the subject. In order to justify this assertion we must remind the reader that he was the first among the moderns to deny the elementary character of earth, air, water, and fire; the first to deny that there are but four elementary bodies; the first to show the difference between a chemical combination and a mixture of different substances; and the first to prove the elasticity of the air.

None but those who know what wonderful discoveries have been made in chemistry since his time can appreciate this. They must at least be aware that whereas four elements were the most recognized in his time there are now upwards of sixty. There were two leading theories on the subject; one was that of the Peripatetics and their disciples, that there are but four; the other that of the Alchemists who would accept only three, namely, mercury, sulphur, and salt. Those who did not accept one or the other of these were regarded as infidels, at least as persons who had no intelligence. Accordingly Boyle had to write like one who had strong prejudices to contend against; he was anxious to remove error and make it give way to truth; at the same time he wished to avoid giving offence, or putting himself forward as an innovator, although he advocated no important view in any form until he had first subjected it to a series of careful experiments. There is a remarkable similarity between the style and mode of argument of his "Sceptical Chymist" and the principal work of Galileo;* there is, however, this important difference—that Boyle indulges in no sneers at any system of religion or its dignitaries. In a former article we have shown the spirit in which the great Florentine wrote;† we will now glance at that in which Boyle wrote. One as well as the other puts his arguments in the form of a dialogue between two imaginary persons. "Give me leave to add on this occasion," says Eleutherus, "to what we now observed, that as confidently as some chemists and other modern innovators in philosophy are wont to object against the Peripatetics that from the mixture of these four elements there could arise but an *inconsiderable variety of compound bodies*, yet if the Aristotelians were *but half as well versed in the works of nature* as they are in the writings of their master, the proposed objection would not so calmly triumph."‡ A page or two further on Coneades replies at length, adducing strong arguments against the old system, but without openly avowing his want of faith.

"But before I enter any further into this disquisition, I cannot but here take notice that it were to be wished our chemists had clearly informed us what kind of division of bodies by fire must determine the number of the elements; for it is nothing near so easy as many seem to

* Quatuor Dialogi de duobus maximis Mundi Systematibus.

† National Quarterly Review, vol. vi, No. xxiv, art. Galileo.

‡ Works, vol. i, p. 467.

think to determine distinctly *the effects of heat*, as I could easily manifest if I had leisure to show them *how much the operations of fire may be diversified by circumstances*. But not wholly to pass by a matter of this importance, I will first take notice to you, that guaiacum, for instance, burnt with an open fire in a chimney, is sequestered into ashes and soot, whereas the same wood distilled in a retort does yield far other heterogeneities (to use the Helmontian expression), and *is resolved into oil, spirit, vinegar, water, and charcoal*; the last of which, to be reduced into ashes, requires, the being *farther calcined than it can be in a close vessel*. Besides, having kindled amber and held a clean silver spoon or some other concave and smooth vessel over the smoke of its flame, I observed the soot into which that fume condensed to be very different from anything that I had observed to proceed from the steam of amber purposely (for that is not usual) distilled *per se* in close vessels. Thus having, for trial's sake, kindled camphire, and catched the smoke that copiously ascended out of the flame, it condensed into a black and unctuous soot, which would not have been guessed by the smell or other properties to have proceeded from camphor: whereas having (as I shall elsewhere more fully declare) exposed a quantity of that fugitive concrete to a gentle heat in a close glass vessel, it sublimed up without seeming to have lost anything of its whiteness, or its nature; both which I retained, though afterwards I so increased the fire as to bring it to fusion. And, besides camphire, there are divers other bodies that I elsewhere name, in which the heat in close vessels is not wont to make any separation of heterogeneities, but only a communication of parts, those that rise first being homogeneous with the others, though subdivided into smaller particles; whence sublimations have been styled, *the Peasles of the Chymists*. But not here to mention what I elsewhere take notice of concerning common brimstone once or twice sublimed, that exposed to a moderate fire in subliming pots, it rises all into dry and almost tasteless flowers; whereas, being exposed to a naked fire it *affords store of a saline and fretting liquor*; not to mention this, I say I will further observe to you that as it is considerable in the analysis of mixed bodies whether the fire act on them when they are exposed to the open air or shut up in close vessels, *so is the degree of fire by which the analysis is attempted of no small moment*. For a mild *balneum* will sever unfermented blood, for instance, but into phlegm and *caput mortuum*, the latter whereof (which I have sometimes had), hard, brittle, and of divers colors, transparent almost like tortoise shell, pressed by a good fire in a retort, yields a spirit, an oil or two, and a volatile salt, besides another *caput mortuum*. It may be also pertinent to our present design to take notice of what happens in the making and distilling of soap; for *by one degree of fire the salt, the water, and the oil or grease whereof that factitious concrete is made up*, being boiled up together, are easily brought to mingle and incorporate into one mass; but by another and further degree of heat *the same mass may be again divided into an oleaginous and aqueous, a saline and an earthy part*. And so we may observe that impure silver and lead being exposed together to a moderate fire will thereby be colligated into one mass and mingle *per minima*, as they speak; whereas a much vehementer fire will drive or carry off the baser metals (I mean the lead and the copper or other alloy) from the silver, though not, for aught appears, separate them from one another. Besides, when a vegetable abounding in fixed salt is analyzed by a naked fire, as one degree of heat will reduce it into ashes (as the chemists themselves teach us), so by only a further degree of fire those ashes may be vitrified and turned into glass. I will not stay to examine how far a mere chemist might on this occasion demand, if it be

lawful for an Aristotelian to make ashes (which he mistakes for mere earth) *pass for an element*, because by one degree of fire it may be produced, why a chemist may not upon the like principle argue that glass is one of the elements of many bodies, because that also may be obtained from them barely by fire. I will not, I say, lose time to examine this, but observe that by a method of applying the fire such familiar bodies may be obtained from a concrete as *chemists have not been able to separate* either by barely burning it in an open fire or by barely distilling it in close vessels. For to me it seems very considerable, and I wonder that men have taken so little notice of it, that I have not by any of the common ways of distillation in close vessels seen any separation of such a volatile salt as is afforded us by wood when that is first by an open fire divided into ashes and soot, and that soot is afterwards placed in a strong retort, and *compelled by an urgent fire to part with its spirit, oil, and salt.*"—*Works*, vol. 1, pp. 478-9.

This extract, though longer than is convenient for our limited space, can give but a faint idea of the many suggestions made by Boyle in his "Sceptical Chymist," which, when considered at the present day in view of the many discoveries made in chemistry since his time, must be regarded as prophetic. His experiments on the chemical phenomena of the atmosphere are the most ancient known at the present day; if he was not the first who studied those phenomena no one can say who had done so before him. Such views as he has given us on the subject would attract no attention at the present day, as they may be found with but little modification in almost any school-book the same as we find the orbits, sizes, rates of motion, &c., of the different planets of our system, which, with their satellites, were discovered by several astronomers. But Boyle's mode of demonstrating the elasticity of the air is interesting for the same reason that Kepler's mode of demonstrating the correctness of his own great Laws is interesting. If many modern chemists illustrate the phenomena of the air more elegantly than Boyle has done, many astronomers have illustrated Kepler's Laws more elegantly than himself. But what student that has a mind of his own or any respect for genius would not prefer the original, however defective it may be in style, especially when he is in no danger of being deceived by those defects? It is in this spirit that we give a brief extract or two from Boyle's illustrations; that is, we give them because they are curious; at the same time it is but fair to remind the reader that as they are but fragments taken almost at random, here and there, from the philosopher's accounts of his experiments, they cannot be regarded as doing justice to the author. After some general remarks, in a letter to his brother, descriptive of the air-pump, by

means of which the experiments were made, the philosopher proceeds to say :

" Your lordship will easily suppose that the notion I speak of is, that there is a spring or elastical power in the air we live in ; by which *ἰλατν' ρ*, or spring of the air, that which I mean is this : that our air either consists of, or at least abounds with, parts of such a nature that in case they are bent or compressed by the weight of the incumbent part of the atmosphere, or by any other body, they do endeavor, as much as in them lieth, to free themselves from that pressure by bearing against the contiguous bodies that keep them bent ; and as soon as those bodies are removed or reduced to give them way, by presently unbending and stretching out themselves, either quite or so far forth as the contiguous bodies that resist them will permit, and thereby expanding the whole parcel of air these elastical bodies compose.

This notion may perhaps be somewhat further explained by conceiving the air near the earth to be such a heap of little bodies, lying one upon another, as may be resembled to a fleece of wool. For this (to omit other likenesses betwixt them) consists of many slender and flexible hairs, each of which may indeed, like a little spring, be easily bent or rolled up, but will also, like a spring, be still endeavoring to stretch itself out again ; for though both these hairs and the aerial corpuscles to which we liken them do easily yield to external pressures, yet each of them (by virtue of its structure) is endowed with a power or principle of self-dilatation, by virtue whereof, though the hairs may by a man's hand be bent and crowded closer together and into a narrower room than suits best with the nature of the body, yet, whilst the compression lasts, there is in the fleece they compose an endeavour outwards, whereby it continually thrusts against the hand that opposed its expansion ; and, upon the removal of the external pressure by opening the hand more or less, the compressed wool doth, as it were, spontaneously expand or display itself towards the recovery of its former more loose and free condition till the fleece hath either regained its former dimensions, or at least approached them as near as the compressing hand (perchance not quite opened) will permit. This power of self-dilatation is somewhat more conspicuous in a dry sponge compressed than in a fleece of wool ; but yet we rather chose to employ the latter on this occasion, because it is not, like a sponge, an entre body, but a number of slender and flexible bodies, loosely complicated, as the air itself seems to be.—*Works*, p. 12.

Having placed the elasticity of the air beyond question, his next care is to demonstrate its weight. This too seems very simple at the present day ; the idea of the weight of the atmosphere is now almost as familiar to every person of ordinary intelligence as that of the atmosphere itself ; but we must remember it was different in the time of Boyle ; as little was known about it then as about the law of gravitation demonstrated by Newton.

" But lest you should expect my seconding this reason by experience ; and lest you should object, that most of the experiments, that have been proposed to prove the gravity of the air, have been either barely proposed, or perhaps not accurately tried ; I am content, before I pass further, to mention here, that I found a dry lamb's bladder containing near about two thirds of a pint, and compressed by a packthread tied about it,

to lose a grain and the eighth part of a grain of its former weight, by the recess of the air upon my having pricked it: and this was with a pair of scales, which, when the full bladder and the correspondent weight were in it, would manifestly turn either way with the 32d part of the grain. And if it be further objected, that the air in the bladder was violently compressed by the packthread and the sides of the bladder, we might probably (to waive prolix answers) be furnished with a reply, by setting down the different weight of our receiver, when emptied, and when full of uncompressed air, if we could here procure scales fit for so nice an experiment; since we are informed, that in the German experiment, commended at the beginning of this letter, the ingenious triers of it found, that their glass vessel, of the capacity of 32 measures, was lighter when the air had been drawn out of it, than before, by no less than one ounce and three-tenths, that is, an ounce and very near a third. But of the gravity of the air, we may elsewhere have occasion to make further mention. Taking it then for granted, that the air is not devoid of weight, it will not be uneasy to conceive, that that part of the atmosphere, wherein we live, being the lower part of it, corpuscles, that compose it, are very much compressed by the weight of all those of the like nature, that are directly over them; that is, of all the particles of air, that being piled up upon them, reach to the top of the atmosphere."—*Works*, p. 13.

We need not refer at any further length to his experiments on the air, or to the results of those experiments, to show how fully he prepared the way for Cavendish, Priestley, Hales, and Mayhew; nor need we assign any more satisfactory reasons for the high respect which the great Newton had for his scientific genius, and which prompted him to give him his views in relation even to gravitation and optics, in order to elicit his opinion on those subjects. Most of the biographers of Newton have been very careful to omit all allusion to this circumstance. If Brewster refers to it in his voluminous work it is in a very ambiguous, obscure way. But one of the letters of Newton, written on the subject to Boyle, is still extant in the great astronomer's own handwriting, and is printed in full in the edition of Boyle's works now before us. The editor tells us that it had never been published before. If it has ever appeared since in any other publication very few are acquainted with it. We will, therefore, extract the introductory part, omitting the philosopher's illustrative diagram and demonstration:

"Honoured Sir—I have so long deferred to send you my thoughts about the physical quantities we speak of, that did I not esteem myself obliged by promise, I think I should be ashamed to send them at all. The truth is, my notions about things of this kind are so indigested, that I am not well satisfied myself in them; and what I am not satisfied in, I can scarce esteem fit to be communicated to others; especially in a natural philosophy, where there is no end to fancying. But *because I am indebted to you*, and yesterday met with a friend, Mr. Manlyverer, who told me he was going to London, and intended to give you the trouble of a visit, I could not forbear to take the opportunity of conveying this to you by him.

"It being only an explication of qualities which you desire of me, I shall set down my apprehensions in the form of suppositions, as follows : And first, I suppose, that there is diffused through all places an ethereal substance, capable of contraction and dilatation, strongly elastic, and, in a word, much like air in all respects, but far more subtle.

"2. I suppose this ether pervades all gross bodies, but yet so as to stand ~~rarer~~ in their pores than in free spaces, and so much the rarer, as their pores are less. And this I suppose (with others) to be the cause why light incident on those bodies is refracted towards the perpendicular ; why to well polished metals cohere in a receiver exhausted of air ; why stands sometimes up to the top of a glass pipe, though much higher than 30 inches : and one of the main causes, why the parts of all bodies cohere ; also the cause of filtration, and of the rising of water in small glass pipes above the surface of the stagnating water they are dipped into : for I suspect the ether may stand rarer, not only in the insensible pores of bodies, but even in the very sensible cavities of those pipes. And the same principle may cause menstruums to pervade with violence the pores of the bodies they dissolve, the surrounding ether, as well as the atmosphere, pressing them together.

"I suppose the rarer ether within bodies, and the denser without them, not to be terminated in a mathematical superficies, but to grow gradually into one another ; the external ether beginning to grow rarer, and the internal to grow denser, at some little distance from the superficies of the body, and running through all degrees of density in the intermediate spaces. And this may be the cause why light, in Grimaldo's experiment, passing by the edge of a knife, or other opaque body, is turned aside, and as it were refracted, and by that refraction makes several colors."—*Boyle's Works*, vol. i., p. cxii.

It would be vain to attempt to compress into a periodical article even the briefest analysis of miscellaneous works like those of Boyle, which fill six thick quarto volumes ; all we undertake, therefore, is to make such observations as occur to us on the portions which have interested us most, and ask our readers, as we proceed, whether their author is not worthy of being remembered. That this is as much as we could pretend to accomplish will be readily admitted, when it is borne in mind that the tables of contents alone of the different volumes would occupy a considerable proportion of the space which we can devote to this article. We cannot make room for all the titles ; we must, in general, content ourselves with those of the philosopher's most remarkable productions.

In the first volume we have his "New Experiments Physico-mechanical touching the Spring of the Air and its Effects," and a "Defence of the Doctrine touching the Spring and Weight of the Air." We have another defence of the same experiments, because their being new at the time caused them to be attacked by many. Another curious essay bearing on the same subject is that entitled "An Examen of Hobbes's *Dialogus Physicus de Natura Aëris*, &c., with an Appendix

touching Mr. Hobbes's Doctrine of Fluidity and Firmness." We have also "Some Specimens of an Attempt to make Chemical Experiments useful to illustrate the Notions of the Corpuscular Philosophy;" "The Sceptical Chymist; or Chymico-Physical Doubts and Paradoxes touching the Experiments whereby vulgar Spagyristis are wont to endeavor to evince their Salt, Sulphur, and Minerals to be the true Principles of Things;" "Experiments and Considerations touching Colors;" "The Experimental History of Colors," &c.

These are but a few of the topics treated in the first volume, and all were new at the time; in order, therefore, to do justice to the genius of the author, we must take the latter fact into account in examining his works; that is, we must not compare them with works written more than a century later, and which embrace the results of the researches of many investigators. This would not be fair; but no comparison made by an intelligent person would derogate in the least from the credit which is justly due to Boyle for his undoubted originality and foresight, although his modesty is everywhere apparent, even in his titles. He states nothing dogmatically; on the contrary, he lays down his most important propositions as opinions which may be erroneous, rather than as facts which cannot be disputed.

The second volume opens with "Some Considerations touching the Usefulness of Experimental Philosophy." This is followed by three essays on the same subject; then we are presented with a fourth essay, which is entitled "Digression concerning those *that would exclude the Deity from intermeddling with Matter*." We have similar essays on the "Usefulness of Natural Philosophy." In connection with these there are three remarkable essays on the "pathological, demeiotical, and hygienial parts of physie." More curious and interesting still are the "New Experiments and Observations touching *Cold*." Many who pretend to make great discoveries at the present day and speak like oracles would do well to read these essays carefully. We would particularly recommend to our boards of health such essays as that entitled a "Sceptical Consideration of the Heat of Cellars in Winter and their Coldness in Summer."

Still more philosophical is the third volume. Even at the present day, when the various subjects upon which it treats have exercised the abilities of so many learned and indefatigable investigators, all of whom have flourished

since the time of Boyle, it is instructive as well as interesting. Of this character is the essay on the origin of Forms and Idealities with which the volume opens; that on the New Experiments concerning the relation between Light and Air; New Pneumatical Experiments about Respiration; of doing by Physical Knowledge what is wont to require Manual Skill. Each of these would well repay perusal, even in the present boasted age; and the same remark will apply still more emphatically to the author's admirable papers on the Rarification of the Air; the Pressure of heavy Solids and Fluids; the Perviousness of Glass; Experiments to make fire and flame stable and ponderable.

Of the numerous papers which we have in the fourth volume the most interesting are those on "The Growth of Metals in their Ore;" the "Mechanical origin of Heat and Cold;" "Mechanical production of Odors;" "Natural History of the Human Blood;" "Porosity of Bodies;" "Experimental History of Mineral Waters." Those who carefully examine these and are capable of forming an intelligent estimate of their character will readily admit that, had their author written nothing else, he would have been justly entitled to rank as a philosopher; nay, indeed, there is much in this volume which is singularly prophetic, clearly pointing as it does to facts and phenomena which were then entirely unknown, but which have since rendered many discoverers illustrious.

The most interesting papers in the fifth volume are those which discuss different kinds of motion, the causes of the insalubrity and salubrity of the air, final causes of natural things, hydrostatics applied to the *materia medica*, &c. The sixth volume is occupied chiefly by the author's extensive correspondence with the most eminent philosophers and scientific men of his time. Many of these letters are highly instructive; they not only show the esteem and even veneration which some of the most learned of his contemporaries had for Boyle; they also embrace scientific facts and suggestions which philosophers of the present day would have the world consider as having never been thought of anterior to their time.

That Boyle has written essays that are not of much value is very true; it is equally true that he was not always correct in his opinions, but that, on the contrary, his views were sometimes visionary. But of what philosopher cannot the same be said? Was the divine Plato himself always right? Was not even the Stagirite sometimes egregiously

wrong? Kepler, the legislator of the heavens, while developing the great Laws which have rendered him immortal, often indulged in the most puerile speculations. How much did Galileo write which he acknowledged himself was of no value, and which is sometimes reprinted in his works only because it is his? Still more emphatically may this be said of the great Newton, who left reams of paper closely written which the most enthusiastic of his admirers could not regard as possessing any intrinsic value; even so much value in any sense as would justify their publication.

It may be admitted that the essays of Boyle on medicine are rather out of place; or at least that the subject was one upon which he was not well qualified to write; and yet they contain many hints and facts which are not without value. A similar remark may be made in reference to his essays on the Origin and Virtues of Gems; the Martyrdom of Theodora and Didymus, his Discourse of Quicksilver growing hot with Gold, and two or three others on kindred subjects. Many have objected to his theological writings; his Meditations have been severally satirized by Swift;* similar attacks have been made on other essays of his written in the same spirit. In our opinion he would have pursued a more judicious course in leaving the treatment of theological subjects to the churchmen. But if we compare his theological writings with those of Newton we shall see that his are at least as good as those of the great astronomer. If it be alleged that they have not exercised much influence, if only for the reason that most persons who study theology prefer to take up the works of professional theologians, the fact may be admitted without any prejudice to the author's fame; but if his researches in this field did not influence others, they exercised a very decided and salutary influence on himself. We have evidence of this in all his writings, for no one has done more to reconcile the teachings of science with those of religion; nor has any divine or pulpit orator made better use of Scripture than Boyle has of science as a means of inspiring suitable ideas of the Deity. A passage or two from his writings will sufficiently illustrate this.

In showing that the study of natural philosophy, far from being injurious to religion, as many pretended in his day as they do now, he says that "The consideration of the vastness, beauty, and regular motions of the heavenly bodies,

* See the Dean's Meditations on a Broomstick, and the note prefixed to it, in Bohn's edition of Swift's works.

the excellent structure of animals and plants, besides a multitude of other phenomena of nature, and the subserviency of most of these to man, may justly induce him, as a rational creature, to conclude that this vast, beautiful, orderly, and, in a word, many ways admirable system of things that we call the world was framed by an author supremely powerful, wise, and good, can scarce be denied by an intelligent and unprejudiced considerer."

Need we say that no professional theologian has uttered a nobler sentiment than this, or one better calculated to do good? But Boyle has uttered better, if such be possible; he has done so in the following brief passages, although the style in which he clothes his ideas is by no means a model in its kind: "But treating elsewhere purposely of this subject, it may here suffice to say that God has couched so many things in his visible works that the clearer light a man has the more he may discover of their unobvious exquisiteness, and the more clearly and distinctly he may discern those qualities that lie more obvious. And the more wonderful things he discovers in the works of nature, the more auxiliary proofs he meets with to establish and enforce the argument drawn from the universe and its parts, to evince that there is a God; which is a proposition of that vast weight and importance that it ought to endear everything to us that is able to confirm it, and afford us new motives to acknowledge and adore the divine Author of things. To be told that the eye is the organ of sight, and that this is performed by that faculty of the mind which, from its function, is called visive, will give a man but a sorry account of the instruments and manner of vision itself, or of the knowledge of that Opificer, who, as the Scripture speaks, 'formed the eye.' And he that can take up with this easy theory of vision will not think it necessary to take the pains to dissect the eyes of animals, nor study the books of mathematicians, to understand vision; and accordingly will have but mean thoughts of the contrivance of the organ and the skill of the artificer in comparison of the ideas that will be suggested of both of them to him that, being profoundly skilled in anatomy and optics, by their help takes asunder the several coats, humors, and muscles, of which the exquisite dioptrical instrument consists; and having separately considered the figure, size, consistence, texture, diaphaneity or opacity, situation, and connection of each of them, and their coaptation in the whole eye, shall discover, by the help of the laws of optics, how admirable this little organ is fitted

to receive the incident beams of light and dispose them in the best manner possible for completing the lively representation of the almost infinitely various objects of sight."

The best feature of the theology of Boyle after all is its unquestionable sincerity. He not only wrote and spoke in favor of Christianity himself, but liberally paid others for doing so. He caused the Gospels to be translated into several languages and sent to different Heathen nations at his own expense; he contributed £300 to their propagation in New England. One less modest than he would have preferred sending his own writings to the Heathen rather than those of others; but he engaged Dr. Pococke, the learned Orientalist, to translate Grotius' treatise "*De veritate Christianæ Religionis*" into Arabic. It is true that there are many who, while very ready to attend to the spiritual condition of the heathen in distant parts of the world, make no effort to relieve their suffering fellow-countrymen; it was otherwise, however, with Robert Boyle, who, as Bishop Burnet informs us from his own knowledge, devoted £1,000 annually to charities. Not content with all this he inserted a clause in his will establishing an annuity to provide for a series of eight lectures annually in defence of Christianity; or, to use the words of the testator, "for proving the Christian religion against notorious infidels—namely, atheists, theists, pagans, Jews, and Mohammedans; *not descending lower to any controversies that are among Christians themselves.*" *

The words we have marked in italics are particularly characteristic of the Philosopher of Lismore; no words he has written do him more honor. Written as they were on one of the last days of his life, they show that he was liberal and benevolent towards those who differed with him in religion, when he could have had no worldly motive in being so. It was his wish that no distinction should be made between Protestant or Catholic, and that one more than the other should not be offended by any of the divines annually chosen to deliver the lectures. At first sight this may seem a matter of little importance, but its effect on the English mind has been very great. Even Bishop Burnet admitted that he was influenced by it himself; a similar admission was made by Dr. Paley more than a century later, and there has been but little bigotry since in the Anglican Church. Here,

* Mr. Elliot, of Roxbury, Massachusetts, used to address him, in 1680, as "charitable, indefatigable, nursing father."—*Boyle's Works*, vol. i, p. ccvii.

too, we may pause for a moment to remind the reader of the "degeneracy" of Boyle of Lismore as compared to Boyle of Herfordshire, "the great Earl of Cork." The influence of each is felt to the present day; that of the philosopher throughout Christendom, but that of the great Lord only in Ireland. And what a contrast in the latter! While the lessons of the father are those of lasting strife and oppression, the lessons of the son are those of liberality, tolerance, and benevolence.

One who has done so much for science as Robert Boyle could not have been otherwise than learned; but he did not devote himself exclusively to the sciences. He spoke several languages, including Latin, French, and Italian. More than one of his biographers tell us that he was acquainted with at least three of the Oriental languages. Be this as it may, his stock of knowledge was immense and multifarious. The most learned men of his time bear willing testimony to this fact. Both Sydenham and Wallis dedicated their greatest works to him.* Nor was he less admired abroad than he was at home; some of the most illustrious foreigners corresponded with him, as with a superior being. The learned Boerhaave admired him as "the ornament of his age and country," and asserted that it was he who "succeeded to the genius and inquiries of Bacon." "Which of Boyle's writings shall I recommend?" says the same philosopher. "All of them," he answers. To this he adds: To him we owe the secrets of fire, air, water, animals, vegetables, fossils; so that from his works may be deduced the whole system of Natural Knowledge."† Francisco Redi, another great thinker of his time, calls him "the greatest man that ever was, and perhaps ever will be, for the discovery of natural causes."‡

In speaking of what he did for chemistry Bishop Burnet remarks that he engaged in that science "with none of those ravenous and ambitious designs that drew many into them. His design was only to find out nature, to see into

* Sydenham, in dedicating to him his *Methodus curandi Febres, &c.*, addressed him as *illustrissimo et excellentissimo*.—*Works*, vol. i, p. lxxxvii.

Dr. Needham, another philosopher, dedicated to him his *Disquisitio Anatomica de formato Foetu*, calling him "*nobilissimo, clarissimo*," &c.—*Ib.*

† "Lequel de ses écrits, s'écrie Boerhaave, qui était avec raison un grand admirateur de Boyle, puis-je louer? Tous. Nous lui devons les secrets du feu, de l'air, de l'eau, des animaux, des végétaux, des fossiles; de sorte que de ses ouvrages peut être déduit le système entier des sciences physiques et naturelles." Nouvelle Biog. Gén., tome vii, p. 191. See Boerhaave's *Methodus discendi medicinam*.

‡ Redi's *Works*, 4to, Florence, 1724.

what principles things might be resolved and of what they were composed."* Dr. Shaw is, if possible, still more emphatic in his admiration. "Here," he says, "was a noble soul; a true philosophical mind, well seasoned with humanity, beneficence, and goodness. After he had led us through all the regions of nature, considered her various productions, showed us their uses and the manner of converting them to our several purposes, convinced us that we live in a world most wisely contrived wherein numberless good designs are at once carried on with unceasing variety and manifested that all the beings and all the bodies we know jointly conspire, as one whole, in bringing about the great ends of nature."* Without further testimony this, we think, ought to satisfy even those unacquainted with the works of Boyle, that no philosopher who has written in the English language has stronger claims on the gratitude of all who value the natural sciences for the service they render mankind. Locke is the only one who can be compared to him in the unsullied lustre of his character. Assuming the author of the *Novum Organum* to have been innocent of the worst charge preferred against him, yet even his own biographers place Boyle above him in the moral scale; nor do they deny that the philosopher of Lismore has, upon the whole, done quite as much good for mankind as the great Chancellor. The discoveries of Newton are, indeed, grander and more striking than those of Boyle; but are they more useful? have they contributed more to human comfort or to the development of the human mind? If some maintain the affirmative, even these will hardly claim that the philosopher who wrote an elaborate work to prove that the Pope was Antichrist, who put himself to much expense and trouble, and exercised all the influence he possessed in order to prevent a scientific and learned man from receiving an academic degree for no better reason than that his religion differed from his own and from that of his friends—was so wise or philosophical a man, after all, so good a moralist, or so good a statesman, not to mention his religion, as the philosopher who loved no one the less for differing with him in opinion, who regarded religious intolerance as the worst kind of oppression, because its object is to shackle the mind, and who accordingly protested against it with his last breath.

* Preface to Dr. Shaw's Abridgment of Boyle's Philosophical Works. London, 1738.

None set a higher value on the discoveries of Newton than we; none more highly admire his many excellent qualities; we have devoted as much labor and research to the works of Bacon as perhaps any other periodical writer of the present day, so that none whom we could influence should fail to profit by their teachings. There are many other philosophers, ancient and modern, with whom we have taken similar pains; but Boyle is the most admirable character we have met with in the whole range of philosophy, science, and literature; and if instead of being born in Ireland he had been a Hindoo, a Laplander, or an African, we would have sought to do him equal justice, and to prove that wherever his ancestors were born, whether they were persons, who threw down mass-houses or "transplanted multitudes of barbarous septs" from their own soil into "the wilds and deserts," he was not a degenerate son, but far nobler than any of his ancestors—vastly superior to any "great Earl" that ever oppressed a generous people.

ART. IV.—*Food and its Adulterations, composing the Reports of the Analytic Sanitary Commission of the "Lancet" in the years 1851 to 1854, inclusive.* By ARTHUR HILL HASSAL, M.D., Chief Analyst of the Commission. London, 1855.

2. *Physiologie du gout; ou Meditations de Gastronomie Transcendante: Ouvrage Chedrique, Histrique et à l'ordre du jour.* Par M. BRILLAT SAVARIN, Membre de plusieurs Sociétés Savantes. Paris, 1835.
3. *Physiological Chemistry.* By Professor C. G. LEHMANN. Philadelphia, 1866.
4. *Des Falsifications des Substances alimentaires et des Moyens Chimiques de les reconnaître.* Par JULES GARNIER ET CH. HAREL. Paris.

THOUGH psychologists vary in determining the exact line of demarcation which separates instinct from reason, yet the main differences are so easy to grasp that, practically, no difficulty is experienced in assigning the actions of animals to the operation of the one or the other cause. Thus we set down as the result of instinct the architectural industry of the beaver, for the reason that it exhibits none of the vagueness and fluctuations which mark the progressive tendencies of reason. But, perhaps, in no respect do the essential differences between these faculties appear so strongly as in the selection of those articles of food which nature designed for the sustenance of the various animal tribes.

The brute creation display an unerring accuracy in this choice, not only by the avoidance of articles of a positively noxious sort, but in choosing substances which admit of the speediest assimilation with the tissues of the body. We all know that the herbivora, whose alimentary canal is adapted to slow and elaborate digestion, confine themselves to an herbal dietary, and even this with certain differences according as physiology has proved the suitableness of grass, hay, rice, &c., to the organic and structural condition of the animal. This provision was indeed indispensable, since nothing but an innate discernment could guide unreasoning creatures in the selection of proper food. With man, reason and experience take the place of instinct; nor can we determine the influence an imperfect system of dietetics has exercised in past times over human health and longevity till enlightened experience and sound science demonstrate the entire suitableness of some *regime* to the wants and conditions of the human frame.

We know that the various nations which people the earth exhibit the greatest possible diversity in the quality and preparation of their food; that the Esquimaux lap train oil, and swallow putrid blubber with as much gusto as the veriest gourmand who gorges *truffles* or *patés de foie gras*; that the Muscovites delight in the stale renderings of lard, nor found in the metropolis of France, when they entered as conquerors, anything more seductively appetising than tallow candles! We know that the Chinese luxuriates in quiet enjoyment over his dainty quarter of rat or dog pot-pie, or birds-nest soup; while the spiritual Frenchman has earned from the gross beef-eaters of "Merrie England" the contemptuous appellation of Johnny *Crapaud* because of his pardonable weakness for frog fricassee. The keen relish with which the Teuton gloats over the penetrating flavor of perfumed *Limburger* or the heavy layers of *Sauerkraut* and Bologna with which he lines the coats of his stomach would bring pallor to Milesian cheeks grown ruddy on potatoes and milk.

Thus the stomach of one nation revolts at what is deemed a capital esculent and a dainty dish by another; and in no respect do men verify the dictum of Cicero, *tot sciantenti quot capita*, as in the diversity of their tastes and in their attachment to *cuisineries* as opposite as the poles. This proves that men have been guided in this respect by blind experience, which can adduce no stronger argument in favor of any dish than the mere fact that it does not dis-

agree with the stomach; nor can it be said that instinct has aught to do in the matter, since instinct is uniform in its teachings, and the preference we exhibit for certain dishes is the result of inveterate custom. Before man can therefore be assured that he is in entire conformity with nature in the selection and preparation of his food he must understand its chemical and physical composition and the various processes involved in digestion.

Before Liebig and the modern school of chemists made the first step towards the true solution of the many difficulties which surround those questions, thinking men of all times had busied themselves variously in attempting to explain the mysterious processes by which nature converts food into the living tissues of the body, while the masses, taking their appetite for their sole guide, found full satisfaction in its gratification. Perhaps few chapters in the history of the human mind exhibit in a more marked manner its weaknesses and eccentricities than those which relate to the selection and preparation of food among different nations, and in different ages, and the means by which enervated communities strive to gratify their pampered appetites. The earliest records we have of cooking are those of the Jewish people, and the only item of their dietary it is worth while here to note is that which relates to the eating of swine-flesh and the blood of animals generally. Voltaire and his friends saw in this prohibition a useless ordinance, a distinction founded on no difference, and accordingly derided it as they did the other provisions of the Jewish laws. But in this, as in many other respects, modern science has vindicated the Mosaic record against the sneers of those pseudo-philosophers.

The microscope has demonstrated the existence of an animalcule which especially infests the flesh of the hog and which, when introduced into the human system, produces a lingering and wasting disease. This animalcule is known as the *cysticercus cellulosa*, and the disease has just been ravaging Europe under the name of *trichina*. As for blood, it contains but imperfectly the elements of nutrition, and is laden with the refuse matter which it has washed from the parts to which it supplied nutriment. The flesh of kids broiled on embers, and course bread, furnished a *regime* as simple and wholesome as could be desired, and entirely suited to a people who led a wandering life. The other nations of the East were more choice in their food, and sought to coax their

palate by spicy condiments and new combinations. The Egyptian, who detested the lovers of *haut gout* in meat, cooked his beef or goose immediately after it was killed, and ate all but the head, which, as Herodotus says, he held in pious abhorrence. They were very partial to vegetables, which they cooked in the juice of their meat till a superstitious reverence for the products of the garden forbade their use at table. This folly of theirs Juvenal has handed down in the lines—

“ Porrum et cepe nefas violare ac frangere morsu,
O sanctas gentes quibus hoc nascuntur in hortis.
Numina.”

But the Greeks were the first to elevate cookery from its crude state, and impart to it the elegance and taste which marked the progress of the other arts among them. Hitherto broils were the chief *pièces de resistance*, and were flanked by the humble leek or garlic. The early efforts of even the Greeks shared the same simplicity; and there is reason to suspect that the hard-fighting heroes of Homer had no more dainty viand to coax their appetite, or stay the cravings of hunger than the broiled flesh of bulls and goats; for, as Madame Dacier remarks, we find no mention of boiled meats in any of the Homeric *menus*. Like every art, therefore, which contributes largely to the comfort and happiness of man, cookery progressed slowly, and only reached its zenith in conjunction with the arts of eloquence, sculpture, and painting, which were the ornament and glory of the age of Pericles. The traditions, however, which inform us of the achievements of the Grecian *cuisine* are so vague and uncertain as to cast but the faintest radiance on the subject, and archæophilists have no greater loss to mourn than the missing monograms which revealed the tendencies of the Greek mind with reference to this important and interesting question.

The work most frequently mentioned is a didactic poem by Archestratus, a gastronome of irreproachable taste and the intimate friend of the house of Pericles. Athenæus says that this poem was “a treasure of science—every verse a precept.” Indeed, we may not wonder at this, since we have it on the same authority that the writer braved the perils of the sea and cheerfully submitted to the inconveniences of travel to obtain a comparative digest of the gastronomical peculiarities of different nations. Probably the most accomplished feat the culinary art among the Greeks

could boast of was the roast pig of Athens. So much was this viewed in the light of a *chef-d'œuvre* that its crafty devisers were honored by the state; and one cook, being asked to explain how so miraculous a dish was projected, melodramatically swore by the manes of those who fell at Marathon and Salamis that he would not reveal the secret even at the peril of his life. The professors of the art have however given us the benefit of the *recipe*; and though the combination might shock the fastidious palate of a modern epicure, it cannot be denied that it exhibits as much art and ingenuity, and is quite as *outré* as any of the grand *cartes* of Ude and Carême.

After being subjected to a thorough cleansing process the pig was eviscerated slowly, but in such a manner as to leave the integrity of the surface intact. It was then stuffed with thrushes highly spiced, intervals being allowed for the insertion of forced meats, olives, eggs, the meat of nuts, Eubœan apples, Phœnician dates, Corinthian quinces, almonds from Noxos, and other delicacies. One side was enveloped in a thick layer of fat and the other was exposed to the action of a quick fire long enough to cook the meat but not the inserting. After this the fat was stripped from the undone side, which was immersed in a shallow pan filled with water and slowly boiled until the contents were thoroughly cooked. The pig was then dished, and presented to the expectant eye the anomaly of a pig half roasted and half boiled, and yet whole and intact from snout to tail. The uninitiated sought for the line which the cunning hand of the *chef* was supposed to have drawn in order to sever piggy in twain, but not being able to find it marvelled at the consummate art which could illude one sense and entrance another.

We may here remark that the Athenian gastronome looked to effect in appearance as in rapidity, knowing that tempting looks make fruition keener. This is probably but a mere sample of Grecian skill in cookery; and yet how little, apparently, does it differ from the *rôti sans pareil* of De la Reynière. This is considered one of the highest efforts of the art, and has elicited rapturous encomiums from professionals and connoisseurs. This *rôti* consists in the intussusception of fourteen fowls in the following manner: A large olive is stuffed with capers and *jolets d'anchois*; the olive is placed in the body of a fig-pecker; this is inserted into an ortolan, the ortolan into the body of a dissected lark;

the lark is covered with slices of lard and is placed in the body of a thrush similarly dissected; a quail covered with a vine leaf receives the concentric treasure, and is in turn immured in the body of a lapwing, for which a golden plover performs the same service. The plover is placed in a woodcock, the woodcock in a teal, the teal in a guinea-hen, the guinea-hen in a young wild duck, the duck in a chicken, the chicken in a pheasant, the pheasant in a young wild goose, the goose in a small turkey, and the latter in an *outarde*, or wild turkey. This elaborate dish may present to the finely sensitive *papille* of an expert's palate a combination of flavors which would be lost on vulgar organs; but we question whether there is not more elegance of conception and neatness of execution in the Athenian dish.

The art continued to flourish in Athens during her days of decline; and when men of letters no longer frequented her streets to learn philosophy from her sons, luxurious barbarians came to taste the excellence of her dishes. From Athens gastronomy, with the other fine arts, emigrated to Rome; and here, as in poetry and statuary, the essential characteristics of both nations were made manifest. There was in Athenian cookery a lightness and grace which sought to please the eye and delight the palate; but the Romans introduced profusion and costliness, and while they kept in sight the main requisites of a meal, they esteemed it in proportion as the viands were rare and *recherchés*. Peacocks from Samos, chickens from Phrygia, kids from Melos, cranes from Ætolia, tunnies from Chalcedon, pikes from Pessinus, oysters from Tarentum, mussels from Chios, and dates from Egypt, often weighed down the boards of the rich. In this unnatural craving after new means for satiating their pandered appetites no expense was spared; and Cato once declared that no city could endure in which a fish was sold for more than an ox. Lucullus often expended more than six thousand dollars on a single meal; and Vitellius composed, at an expense of forty thousand dollars, a dish made of the brains of pheasants and peacocks, the tongues of nightingales, and the livers of the rarest fishes.

"Old Lucullus, they say,
Forty cooks had each day,
And Vitellius' meals cost a million."

The Athenian roast pig was an especial favorite among the Romans, by whom it was called Trojan pig, from the wooden horse which it resembled in the number and variety

of its contents. No historian, while investigating the causes which led to the downfall of the Roman empire, can fail to discern incipient decay in the outrageous extravagance and senseless love of splendor which led Varro to construct an aviary for thrushes, and Nero to build his *domus aurea*. Juvenal failed not to lash this wide-spread vice; and in no instance did the venom of his satire flow more freely from his pen than in the description of the scene which took place in the palace at midnight between Domitian and the frightened senators who were convened to discuss the final disposition of a large turbot just brought in from Ischia.

The incursion of the Northern barbarians put an end to ancient cookery; and were it not that happily the *Deipnosophiste* of Athenæus remained to us, very little would be known of those wonderful extravagances which broke the power of Rome and made the masters of the world the slaves of barbarians. After this it is supposed that gastronomy, with its sister arts, found an asylum in the monasteries; but though there are abundant proofs that some of the medieval monks loved good cheer and grew ruddy and rotund on something besides the testimony of a good conscience, yet the art did not flourish in its refinements.

We come now to the period of modern cookery, and are lost in the diversity of schools which grew out of the vast resources opened to the wondering gastronomes of Europe by the discovery of a new world. We will not linger over the controversies of the rival *chefs* of the Italian, German, and Spanish schools; but, concurring in the universal verdict which has awarded the palm to France, we will glance at French cookery, which has already established a literature of its own, graced by such names as Beauvilliers, Carême, Ude, and especially the humorous and sparkling Brillat Savarin. French genius is wonderfully suited to achieve triumphs in the gastronomic art; for the national quickness of perception would lead the Frenchman to note the evanescent delicacy of a particular flavor, to mark the volatile aroma of a dish, and fix the fleeting tenuity in its flight, while the mind of the Englishman would be engrossed by considerations of national policy, the German would lose himself in the mazes of metaphysics, or the American would be nervously speculating on the fluctuations of the stock market. At once the whole enthusiasm of French nature was aroused, and throbbing brains devised, cunning hands executed, and delicate palates tasted exquisite confections, delicious *patés*

and combinations in which a refined taste and faultless judgment commingled the most savory of meats with the most succulent juices. Gastronomy became an art so much the more prized because, guided by somewhat of a Christian principle, it sought rather to flatter the palate by the airiest of dishes, gossamer preparations, than to overload the stomach like the Roman guzzlers who pined after longer necks or more capacious stomachs that their enjoyment might be protracted. "Dishes have been invented," says M. Brillat Savarin, "so attractive that they unceasingly renew the appetite, and which are at the same time so light that they flatter the palate without loading the stomach. Seneca would have called them *nubes esculentas*. We are indeed arrived at such a degree of alimentary progress that if the calls of business did not compel us to rise from table, or if the want of sleep did not interpose, the duration of meals might be almost indefinite, and there would be no sure data for determining the time that might elapse between the first glass of Madeira and the last glass of punch."

Indeed, in this we see the chief superiority of modern cookery over the ancient, that no professed gastronome can now be a gormandizer, just as no connoisseur in wines can be a tippler; whereas among the ancients it was considered that adequate justice was not done the board till each guest arose purple in the face, stuffed from the pyloric to the cardiac orifice of the stomach, a *satur conviva*. Not unlike in this respect was Roman gastronomy to the postprandial practice of drinking to intoxication which prevailed in Scotland during the last century. So well recognized was the custom, and so highly honored in its observance, that a special *garçon* was in waiting whose duty it was to loose the neckerchief of each whiskey-freighted guest as he dropped under the table. Says M. Brillat Savarin: "Does *gourmandize* become gluttony, voracity, intemperance, it loses its name, escapes from our jurisdiction, and falls within that of the moralist who will deal with it by his precepts, or the physician who will cure it by his remedies." French gastronomy, therefore, claims above all things to be reasonable, and, like the other arts, to conform to certain principles of beauty and truth. Hence gratification is sought not alone in the delicacy of the viands, the flavor of the sauces, nor the *bouquet* of the wines, but as much in the brilliant wit, the genial humor, and delightful *abandon* of the company, and in the elegance and splendor of the accessories.

This attention to what are ordinarily considered the mere accidentals of a meal is happily treated by Lady Morgan, who attended some of Carême's superb dinners at Baron Rothschild's villa. "The dining-room," she says, "stood apart from the house in the midst of orange trees. It was an elegant oblong pavilion of Grecian marble, refreshed by fountains that shot in air through scintillating streams; and the table, covered with the beautiful and picturesque dessert, emitted no odor that was not in perfect conformity with the freshness of the scene and the fervor of the season. No burnished gold reflected the glaring sunset, no brilliant silver dazzled the eye; porcelain beyond the price of all precious metals by its beauty and its fragility—every plate a picture—consorted with the general character of sumptuous simplicity which reigned over the whole, and showed how well the masters of the feast had consulted the genius of the place in all." She then enters into an eloquent panegyric of the viands, the sauces, and the manifold odors which thrilled the olfactory and gustatory nerves with delight. "To do justice," she adds, "to the science and research of a dinner so served would require a knowledge of the art equal to that which produced it. Its character, however, was that it was in season; that it was up to its time; that it was in the spirit of the age; that there was no *perruque* in its composition, no trace of the wisdom of our ancestors in a single dish, no high-spiced sauces, no dark brown gravies, no flavor of cayenne and allspice, no tincture of catsup and walnut pickle, no visible agency of those vulgar elements of cooking of the good old times—fire and water. Distillations of the most delicate viands, extracted in silver dewes with chemical precision,

"On tepid clouds of rising steam,"

formed the *fond* of all. Every meat presented its own natural aroma, every vegetable its own shade of verdure. The *mayonnaise* was fried in ice (like Ninon's description of Sevigné's heart), and the tempered chill of the *bombière* (which held the place of the eternal *fondue* and *soufflets* of our English tables) anticipated the stronger shock, and broke it, of the exquisite avalanche which, with the hue and odor of fresh-gathered nectarines, satisfied every sense and dissipated every coarser odor."^{*}

But French authorities—the creators and perfectors of

^{*} France, vol. ii, p. 414.

this exquisite art—can speak with more *connaissance de cause* ; and hence we will present M. Brillat Savarin's twelve tables regulating those accessories which, apart from the inherent quality of the viands, contribute to the zest of table enjoyment and elevate eating from a purely animal action to one which is calculated to stimulate the intellect and call forth the most generous emotions of the heart. "Canon first is :

"Let not the company exceed twelve in number, that the conversation may be constantly general.

"2d. Let them be so selected that their occupations shall be varied, their tastes analogous and with such relations between them that the hateful formality of presentation may be dispensed with.

"3d. Let the room be brilliantly illuminated, the cloth scrupulously clean, and the atmosphere from thirteen to sixteen degrees of Reaumur.

"4th. Let the men be spiritual without pretension, the women agreeable without too much coquetry.

"5th. Let the dishes be exceedingly choice, but limited in number, and the wines of the best quantity, each of its sort.

"6th. Let the order be, for the dishes, from the most substantial to the lightest ; and for the wines, from the simplest to the most perfumed.

"7th. Let the eating be deliberate, the dinner being the closing business of the day ; and let the guests consider themselves as travellers bound for the same destination.

"8th. Let the coffee be hot, and the liquors selected by the master.

"9th. Let the saloon be spacious enough for those who wish to take a hand at cards, and not interfere with the table-talk of the others.

"10th. Let the company be detained only by the charm of the society, and sustained by the hope that there is always some enjoyment beyond.

"11th. Let not the tea be too strong ; let the butter be carefully spread on the toast and the punch properly prepared.

"12th. Let not the company begin to withdraw before eleven, but let every one be in bed by twelve.

"If any one has been at a party combining these twelve conditions he may boast of having assisted at his own apotheosis."

Surely it must be said that the ethics of eating are but very imperfectly understood by the majority of people, who see in the act of consumption a purely mechanical and physiological process. To what cause we must attribute this blindness to the highly esthetical character of the commonest action of our lives it is difficult to determine. Christianity, with its asceticism, can scarcely be charged with the fault ; for there is no doubt that wit and wisdom in their brightest radiance have flashed over a table spread with the homeliest viands, and the simple leek which garnished the refectory-board of a convent has often acquired a new relish from the playful humor, shrewd observations, and witty words of the serge-clad monks who shared it. Moreover, it was no child of Epicurus, no Carême, Ude, or Verry, skilled in the niceties and details of the gastronomic art, but one

simple in his habits and accustomed only to the ordinary courses of a domestic table, who uttered this observation, replete with philosophy and redolent of thought and penetration; that it Nature had not intended the accessory pleasures of the table—genial company, good humor, wit, and pleasantry—to be almost of equal importance with the viands which load it, she would have made eating a thing to be done in secret, apart from the gaze of others, just as we perform other purely physiological actions.

Moreover, it is not the mind alone which is refreshed by the feast of reason, for the body feels the wholesome influence through the intermediary of the soul, and there can be little doubt that the gastric juice flows in greater abundance and of a better quality when the countenance relaxes with a joyous smile, and the eye reveals by its merry twinkle the hilarity that reigns within. For such results we are indebted to the zealous prosecution of gastronomic studies in France. But, alas for the tendency of human reason to extremes! extravagances crept into the legitimate domain of cookery, and many esteemed it no violation of good taste or morality to subject to cruel torment those poor animals which furnished them the means of stimulating their flagging appetites, and this for some trifling advantage. Thus, we all know the *patés de foie gras* of Strasbourg are dearly purchased by the life-long agonies of the noble but much-injured bird whose cackling once saved Rome. Crammed with food, deprived of drink, in uncomfortable proximity to a large fire, and nailed by its feet to a plank, the poor goose must eke out an existence of monotonous suffering till disease has enlarged its liver to an enormous size, and then it must die without the sad consolation of knowing that it is about to fall a martyr in the noble cause of gastronomic science. M. Ude recommends that eels be cast alive into the fire before they are skinned, as thus the unpalatable and indigestible oils may be most effectually removed. Sheep and calves have been allowed to hang for hours in a moribund condition till the last life-drop of their bleeding bodies gave earnest that their flesh was white and their carcasses anemic. How much akin can we not imagine their last earthly meditations to have been to those of the eagle in the noble passage of Byron :

“ So the struck eagle, stretched upon the plain,
No more through rolling clouds to soar again,
Views his own feather on the fatal dart
Which winged the shaft that quivers in his heart ;
Keen are his pangs, but keener far to feel
He nursed the pinion that impelled the steel.”

Surely, in one case as in the other, that which should have been an advantage was the fruitful source of death. The poor sheep saw the knife whetted for its throat because it happened to have juicier and whiter flesh than the wolf or the jackal. Later still we had an example of the wrongs heaped on the inoffensive turtle, wrongs which, trumpet-tongued, cried for redress till the law interposed in behalf of the suffering amphibion. But fastidious gastronomes went farther than this and tyrannically encroached on the inherent rights of those who catered to their tastes. All trades and professions of men point to the truthful page of history to prove the greatness and virtues of the men who have ennobled their several avocations. Practitioners in gastronomy can point with pride to some illustrious specimens of their race, and thus resent with stronger sentiments of indignation any attempted curtailment of their natural rights. The name of Vatel is connected in the mind of every right thinking *chef de cuisine* with the rarest magnanimity and most exalted heroism; in him is personified the true chivalry of the spit and the ladle. Madame de Sevigné relates in her own inimitable manner the circumstances which brought the brilliant career of the great Condé's *maitre d'hotel* to so sad an end. It seems the King had been invited to a luncheon, the *menu* of which was entrusted to Vatel, and every possible provision was made against a *contretemps*. Some one blundered, however; more guests were invited than there had been covers set for. "This," writes de Sevigné, "affected Vatel. He said several times, 'I am dishonored; this is a disgrace I cannot endure. He said to Gourville, 'My head is dizzy; I have not slept for twelve nights; assist me in giving orders.' Gourville assisted him as much as he could. The roast which had been wanting, was constantly present to his mind. Gourville mentioned it to the Prince; the Prince even went to the chamber of Vatel, and said to him: 'Vatel, all is going on well; nothing could equal the supper of the King.' He replied, 'Monsieur, your goodness overpowers me; I know that the roast was wanting at two tables.' "Nothing of the sort," said the prince; "do not distress yourself; all is going on well." Night came; the fireworks failed; they had cost sixteen thousand francs. He rose at four the next morning, determined to attend to everything in person. He found everybody asleep; he meets one of the inferior purveyors, who

brought only two packages of sea fish. He asks, "Is that all?" "Yes, sir." The man was not aware that Vatel had sent to all the seaports. Vatel waits some time. The other purveyors did not arrive; his brain began to burn; he believed that there would be no more fish. He finds Gourville; he says to him, "Monsieur, I shall never survive this disgrace." Gourville made light of it. Vatel goes up stairs to his room, places his sword against the door, and stabs himself to the heart; but it was not until the third blow, after giving himself two not mortal, that he fell dead. The fish, however, arrives from all quarters. They seek Vatel to distribute it; they go to his room; they knock; they force open the door; he is found bathed in blood." Thus with trenchant pen does Madame de Sevigné relate the tragical end of this irreproachable knight of the spit, whose name should shine on the calendar of the martyrology. And yet a certain editor of the *Almanach des Gourmands*, forgetting how he had himself toiled and sweated amid the din of preparation, proposes to reduce to the level of the horse or the ass, and make the passive instruments of man's will, those who can point to Vatel as their fellow-craftsman. But let us hear how the degradation was planned.

The writer in question, after detailing at length the many qualities a good *chef* should possess, discusses the means for preserving intact and unimpaired that most essential one of all—a refined delicacy of palate. He says that this faculty is very liable to suffer deterioration from the constant inhalation of smoke and the numberless vapors which load the atmosphere of a kitchen and the necessity of drinking trashy wine to moisten a parched throat. Some means, therefore, should be adopted to prevent the obtusion of this invaluable sense, lest it become as callous as the conscience of an old judge. "Le seul moyen de lui rendre cette fleur qu'il a perdue, de lui faire reprendre sa souplesse, sa délicatesse, et ses forces, c'est de purger le cuisinier telle résistance qu'il y oppose; car il en est qui, sourds à la voix de la gloire, n'aperçoivent point la nécessité de prendre médecine lorsqu'ils ne se sentent pas malades." As well propose that we employ the same means to make our footmen and coachmen look genteel, and should they rebel tell them that they misapprehend the glory of their calling. These refinements are not in the right direction, but savor of the excesses of gastronomy in the days of Lucullus and Nero.

The cookery of France may, therefore, be viewed as that

which so far made the nearest approach to perfection. But, it may be asked, is it built on scientific principles? does it view the qualities of food in relation with the physiological requirements of the system? or is it guided solely by the appetency of the palate? These are questions which affect the very essence of cookery; for if they are ignored the Hindoo who loves rancid butter in his mess is as good a cook as Very or Carême, since he conforms to the same standard. We do not require that a cook be an accomplished physiologist; indeed, such a claim would be preposterous; but we insist that the broad distinctions which prevail in science and the effects of the various classes of food on the system should be known by him. For this means he should be *en rapport* with men of science, so that whatever discovery the laboratory might give to the world he would be the first to know it, and let men enjoy its benefits practically before the theory had reached them. The cook is our physician while we are in good health; and just as we condemn the doctor who prescribes medicine without understanding its operation on the system, and accuse him of routinery, so we should judge our cooks by what they know of the effects of the various classes of food on our bodies. How astonished a *chef de cuisine* would be were we to tell him that food serves a double purpose in the animal economy, the one to supply to the living tissues needful repair, and the other to generate heat; that it has been divided in view of these functions into calorific and nitrogenized or histogenetic (tissue-making); that the former contains hydrogen and carbon in abundance, two highly combustible substances, and the latter nitrogen; that the juices of the mouth digest one group of the former—starch and kindred substances—while the fats and oils of the same class, after their passage through the stomach, are digested by the bile, and that the nitrogenous food is acted on by the secretions of the stomach.

These are simple facts of science, and it is not difficult to see of what great importance they are, practically. Calorification and nutrition are constantly taking place, and materials for both processes must be constantly supplied. But if our cook is not aware of this, what is to prevent him from presenting us with an excess of one class and a dearth of the other? How can he tell the proportion of each the system requires? Many cooks use pork and other fats in the preparation of sauces and rare dishes; and yet we have the authority of the most distinguished chemical physiologists

for stating that fat greatly retards the process of digestion. "It is sufficiently clear," says Professor C. G. Selimann, of Leipsic, "from what has been previously stated that the stomach is not the place where the fat is resorbed, or even where it undergoes any essential changes, but when it is taken in large quantity, either alone or with other food, it usually remains for a long time in the stomach. Thus Beaumont found beef suet in St. Martin's stomach after five and a half hours. It is not only not digested in the stomach, but often exerts an impeding action on the digestion of other substances in that organ, since on the one hand it liquefies in consequence of the high temperature, and encasing, as it were, the individual particles of food, renders them proof against the digestive juices; and since on the other it becomes rancid during its long retention at that temperature, and forms volatile acids, which exert a very deleterious although not duly investigated action on digestion. It must therefore be admitted that much fat is prejudicial to gastric digestion."

Again, gelatin, which forms the basis of all jellies and is so important an item in the kitchen repertory, has been proved to contain little or no nutriment, but merely flatters the palate, while it fails to assimilate with the tissues of the body. Extensive experiments have been made to test the nutritive qualities of this substance, all of which gave the same result. Gelatin has been extracted in large quantity from bones and served in various shapes to prisoners and the inmates of charitable institutions; but those who were thus fed became rapidly emaciated and soon refused their meals with loathing. Yet jellies are deemed indispensable to the integrity of an elaborate *menu*, and often a cook is selected for the skill with which he prepares those illusions of the table. In like manner ignorance of the physiological action of certain vegetables on the system leads the majority of cooks to treat those wholesome esculents in such a manner as to nullify their health-giving properties. How seldom do we see potatoes served whole? Soft as they are they must be crushed to a pulpy mass, and the fibres which stimulate the mucous secretions of the intestine canal and give tone to its muscular coat utterly destroyed. The pestle and mortar should be left to the apothecary, nature having provided ample substitution in sound molars and trituration by the stomach.

Food ought to combine digestibility and nutrition, and whatever mode of preparation ensures the former at the smallest possible expense of the latter is of necessity the

best. Yet we question whether the problem ever presented itself for practical solution in the kitchen. *Paté de foie gras* is to the gastronome's heaven what black-eyed houris are to a Mahometan paradise; but, though liver as well as all unstriped muscular tissue, be far more digestible than fibrous muscle, it is far from being so nutritious. Under-done meats contain more nutrient matter than those well done, but they tax the digestive power of the stomach to a much greater degree. If these principles be not understood by the cook, how can he strike the happy mean beyond or on this side of which gastronomic orthodoxy cannot exist, how shall he comprehend the value of the golden rule, *in medio tutissimus ibis*?

We had a good practical illustration of the value of these principles in the respective modes of cooking employed by the French and English soldiers during the Crimean war. The English soldier, sterile in devices, took his chunk of raw meat, and, having no more than warmed it on some embers, devoured it in without sauce or seasoning. This mass of raw meat requiring a long time and an abundance of gastric juice for its digestion kept the stomach in a state of undue activity and greatly impaired the tone of that organ. Moreover, the nutriment being present in a concentrated shape, only a portion of the stomach could work much of its inner surface, which is distended by food of proper bulk remaining in folds. On the other hand, the Frenchman, always ready in contrivances, scoured the fields for roots and herbs to boil with his allowance of meat, and, as if by magic, produced from his limited resources a wholesome and savory *potage*. These facts were noticed by the officers of the British army, but the difference could not be helped, since with respect to their men it was the result of a discipline which treated them as irrational automata rather than intelligent beings. Though numberless other proofs might be adduced demonstrating the necessity of making physiology the ground-work of scientific cookery, enough for our purpose has been said. We refer those who are particularly interested in the question to the writings of Liebig, Lehmann and Regnault. Indeed, the question is beginning to be understood in France; and with the rage for improvement which marks the progress of every art, we doubt not that the world will soon see emanate from the laboratory a new system of cookery free from the empiricism and superstitions of the past.

The custom, almost universal in France, of winding up the several courses of a dinner with a little cup of choice Mocha is certainly an advance on the rule which still prevails in many places of washing down with steaming punch, and is entirely conformable with the requirements of the system under the circumstances. Reaction follows the momentary stimulation of the punch, and the habit of indulging in a siesta is thereby engendered which infallibly leads to obesity. On the other hand, the coffee awakens the system from the lethargy caused by the pressure of food on the plexures of nerves in and around the stomach, and evokes a gentle action which dispels somnolency and leaves unimpaired the delightful consciousness of satiety, than which there is no greater purely animal bliss. Moreover, the immunity it affords against drowsiness does no violence to the most delicately strung nerves. It is no fretful wakefulness, followed by stupor and torpidity; but a sense of well-being, from which, if needs be, one can pass into the most tranquil slumber and wake up refreshed in mind and body. This advantage is felt more decidedly by persons leading sedentary lives, and whose minds are constantly on the stretch. If experience has not already demonstrated to these the pleasure and advantage to be derived from such use of this invigorating narcotic, we would by all means recommend them to adopt the practice at once.

The practice, too—which is, however, not confined to France—of commingling vegetables and meat in such proportion as to give proper bulk to the food in the stomach is in entire accordance with the facts of physiology. We know that enough nitrogenous food, to which class are referred meat, cheese, and eggs—that is, fibrin, casein, and albumen—cannot be received into the stomach to distend that organ to the required capacity, so that the lighter and less nutrient articles of the calorificent class, such as bread, vegetables, sugar, and the various condiments of the table, must be added to increase the bulk and allow the stomach to pour its excretions from its entire mucous surface. This proper admixture of both kinds of food is so essential that even instinct teaches its necessity; and in some savage countries where the inhabitants live on meat alone they eat sawdust and clay to give suitable bulk to their food. Moreover, Nature, in the wise distribution of her gifts over the various latitudes of the earth, has shown the proportion of each suited to the requirements of the system under the

varying circumstances of temperature and occupation. The barren soil of Labrador yields no fruits, nor do its fields wave in autumn with the golden-eared wheat; but the walrus, the whale, and the white bear afford an abundance of fat and oil, the only alimentary substances which can in those climates support a proper degree of heat in the body. As a consequence, however, of the deficiency of a vegetable diet the people of these latitudes are dwarfed and wizened, and incapable of bearing fatigue. On the other hand, tropical climates abound in every species of fruit and vegetable, offering to the eye and palate a most bountiful and tempting variety; and though the animals are not few in species or number, they dwell for the most part in the swamp, the forest, or the jungle, and seldom fall victims to man's gastronomy. The wisdom of this dispensation can be seen at a glance. In warm latitudes a diet is demanded which will contain just enough nutriment to supply the small amount of waste occasioned by the limited muscular action the heat and languor of the tropics permit, but an abundance of the coolest respiratory food, such as fruits and vegetables. Here we find the result such as we might expect from the deficiency of animal food and the preponderance of carbo-hydrates; the frame is developed to its normal capacity, but indolence and languor replace the excitability which belongs to the consumers of beef and mutton. As we depart from the tropics the disproportion decreases till finally the varying temperature of our climate, now cold, now hot, calls for an equal proportion of heat-generating and life-giving food. In all this Nature has set us an example we can never too closely study, and the dishes of each latitude should be a miniature representation of the favors she has bestowed with sparing or lavish hand in every clime. The Laplander finds in oil or fat, which oxydizes with rapidity in the system, as effectual a protection against the rigors of an Arctic winter as that afforded by the skin of the beaver, the mink, or the sable, but he must suffer the penalty of extremes. As he knows not the beautiful succession of seasons which constitutes the charm of our temperate latitudes, neither can he share their varied products, and his *physique* lacks full development. *Mutatis mutandis*, the same may be said of those who swelter beneath a tropical sun. In temperate climes alone, therefore, manhood has reached the highest point of development; and here alone we find a due proportion of those elements of diet which science and experience have

proclaimed to be best adapted to the requirements of the human system.

In considering the preparation of food for immediate consumption as an art not undeserving man's attention, this conformity to Nature's scheme should be regarded as that immutable principle which must underlie every art and give it a character of its own. Indeed, Nature has employed a rather sharp monitor to remind us of our duty in this respect, and every violation of her ordinances is visited by a special retribution. An excess of the nitrogenous class of substances, especially meat and concentrated nutriment, produces a peculiar liability to gout, calculus, &c., which is due to the imperfect change those highly organized substances have undergone in the system, and their consequent interference with the action of the joints and the kidneys. Of course this tendency is apt to be more prevalent among those of the wealthy, who are gastronomes without discrimination, and who forget that while devouring the most highly nutritive and appetizing dishes they are laying the foundation of future excruciation. Dr. Carpenter* states that previous to the general use of the potato as an element of vegetable diet the gouty class of diseases were far more common than at the present time. Nor need we wonder at this, since, in those days, men lived during the whole winter season on bread, meat, and the various preparations of flour, in all which the nitrogenous element was in undue excess.

The introduction of the potato changed all this, and its universal use has mainly contributed to the marked diminution of the gout. On the other hand, when, in a temperate clime, the system is surcharged with oleaginous food a bilious diathesis is engendered—a fact which may be noticed in the western part of our country, where fat pork is consumed in large quantities. Bilious fevers, congestion of the liver, and the various diseases consequent on the derangement of that organ, are the penalty, therefore, of exclusiveness in this respect. If the farinaceous or starchy group predominate—a circumstance very likely to occur in the dietaries of the poor—a new train of evils arises. The defect of the nitrogenous principle is readily perceived in the imperfect development of the frame in those who are forced to subsist on a purely farinaceous diet, and their great liability to suffer from current diseases, especially epidemics. The starving populations of India are a sad

* Brit. and For. Med. Chir. Review, vol. vi, pp. 76 and 399.

illustration of this truth. The few grains of rice they receive, barely sufficient to support life, leave them an easy prey to the fevers and epidemics which sweep them off by thousands. In China, likewise, fleshless frames covered with unhealthy skin—the constant seat of loathsome diseases—attest the inability of the farinaceous class of food to give vigor to the body and richness to the blood.

Experience teaches us that where the oily group of nutrients is wanting scrofula is the common sequel. The prevalence of this constitutional disorder among the poorer classes may be accounted for by the absence of meat from their tables altogether, or the use of salt meats from which the long action of brine has removed much of the free fat. But science has failed, so far, to account satisfactorily for the necessity of fresh vegetables, at least during that portion of the year when they are in season. We all know that sailors are especially prone to suffer from scurvy, which is as much a vice of the constitution as any of the maladies we have mentioned; and yet it cannot be said that they are deprived of those articles of diet which science has proved to be essential to a sound state of health. They have rice and meat and the various preparations of flour, in which dietary are found albumen, hydrogen, and carbon—those elements which chemical physiologists tell us suffice to maintain the functions of nutrition, respiration, and calorification. Yet scurvy is the inevitable consequence of continued abstinence from a vegetable diet, and its only cure is a liberal allowance of fresh fruit and vegetables in season. So well was this fact known in former days, when sea voyages were much longer than to-day and scurvy consequently a far more common disorder, that an exclusively vegetable diet for some time previous to going to sea was prescribed, and vegetables were commonly known in medicine as anti-scorbutics. All these facts constitute the strongest proof that nature is our surest guide in the selection and due proportionment of the various articles of food which should enter into a well-regulated dietetic scale.

It is not hazardous to say that the dreadful ravages of consumption might be stayed to a far greater extent if some means were adopted to regulate diet in accordance with the principles we have mentioned. It is well known that among the filthy savages who inhabit extreme northern latitudes all the conditions which among us are believed to concur in the development and spread of consumption exist in a greatly exagger-

ated form. Thus the poison of *ochlestis*, or overcrowding, is generated in a more excessive degree and with more virulence where the habitations are under ground and whole families are swarmed into the narrowest quarters. Besides, the habits of the people are exceedingly filthy, no attention being paid to personal cleanliness. Yet, despite these favoring circumstances, consumption is almost unknown among them, and they are free from the disorders of scrofula.* We see no more probable cause to which to attribute this unlooked-for result than the great predominance of oleaginous substances in their diet. Physicians have profited by the lesson, and they now administer cod-liver oil for the purpose of preventing or arresting the deposition of tubercles in the system. The same lesson may be drawn from every page of nature's book, and she even exhibits to us compendious pictures in which are resumed the great principles of her teaching. Of this we have a most remarkable instance in the adaptation of the soil of every climate to the production of wheat—the only article which embraces the three elements we have just seen are essential to the maintenance of the various functions of the system. It contains gluten, which refers it to the albuminous or nitrogenous class, an abundance of starch, and a small proportion of vegetable oil; maize, especially, abounds in the latter. Bread, then, may be well called the staff of life, since it combines in itself the various qualities and conditions which both science and experience have demonstrated to be essential to the support of animal life. The proportion of oleaginous matter is, however, very small, and the addition of some oily substance is necessary that the proper degree of heat may be maintained. This, however, is easily procured, and though, owing to the peculiar laws of commerce in highly civilized communities, good butter may command an unreasonably high price, among those tribes who live in the simplicity of nature this difficulty does not exist. Thus, among the Hindoos, *ghree*, or rancid butter, is the commonest article of diet, and train-oil and blubber abound among the savages of northern latitudes.

These are briefly the results which science and experience have reached in reference to the substances which contribute to raise the standard of human health to the highest point, and in so doing best fit man for the fulfilment

* See Dr. Schleisner's "Island undersøgt fra lægevidenskabeligt Synspunct," or Report on the sanitary Condition of Iceland.

of his manifold duties. As we before remarked, it is difficult to determine the influence the diet-scales of different ages and nations may have exercised on their health and longevity, since communities will not conform to the laws reason may have prescribed. However, of this result we are certain, that civilization and refinement, and the intellectual activity which characterizes civilized communities, exist in proportion to the regard men pay to the principles of sound physiology. Coarseness of mind and feature and a general approach to the brute creation may be noticed among those who violate every principle of science and nature in the choice and preparation of their food. Cannibals are but a step from beasts; and even among ourselves how easy it is to detect the evidence of insufficient, ill-chosen, or ill-prepared food among the poor and degraded. Ungainly features, deformities, and repulsive looks, with a strong tendency to indulge every bad passion, are the common attributes of those who live in violation of the rules of hygiene. When revolutions shake the social fabric to its centre, when the laws are set at defiance, and men's passions rule, we then see come forth from their dark hiding-places, the slums and reeking alleys of a city, fiends in human shape, men and women whose base passions are written on their brows; we see them foremost in the work of death and destruction. What has reduced these wretched creatures to this beastly level? The social economist will say corrupt associations and a bad moral training. But surely such influences cannot alone have produced those sinister features, the coarse and brutal appearance, which seem to be bred in the very marrow of their bones.

Incomplete as may be our present knowledge with reference to the best regimen that could be adopted, two circumstances will always probably prevent the good results which might be looked for—want of fresh air and the adulterations so generally practised by those who prepare the different alimentary substances—and defeat the teachings of physiology. In respect to the former circumstance, the poor—at least those who spend the greater part of their lives in the open air—are much better off than the favorites of fortune who constantly breathe an artificial atmosphere and remain carefully housed up many hours each day. It certainly never entered into nature's plan that the air which is so essential to the enrichment of the blood should be robbed of a great portion of its oxygen by being confined within

walls and allowed to circulate very imperfectly. Yet the condition of our social life almost requires this, and few reflect how much they are doing to impair their vigor and shorten their lives when they meet in halls or *salons* for mutual enjoyment and social intercourse. This, however, is a circumstance which the influence of those who are appointed to watch over the public health might do much to modify.

But what power can reach the unscrupulous manufacturer of bread, liquors, tea, coffee, mustard, pickles, preserves, confections, &c., &c.? Ever since Accum wrote his now almost forgotten book "*There's Death in the Pot*" the public have been aware that the most fraudulent practices are resorted to by manufacturers to deteriorate the quality of their respective wares and so swell their ill-gotten gains. Some years ago a commission was appointed in London to report on the adulterations practised, and the result is truly astounding. It shows that there is scarcely an article we consume which does not contain some poisonous admixture. In Paris the same task was undertaken by M. Chevallier and with the same result. In vain will writers on hygiene demonstrate the necessity of employing certain articles of diet to the exclusion of others when the shops offer for sale this same article envenomed with a ranker poison than the most unhygienic or indigestible trash.

If coffee contained nothing but a little infusion of chicory we should have no reason to complain; but when we find this chicory adulterated with the most disgusting ingredients, we almost feel that the fragrance of our Mocha comes to us laden with poison. Roasted wheat, ground acorns, roasted carrots, scorched beans, roasted parsnips, mangold-wurzel, lupin seeds, red earth, roasted horse-chestnuts, and, *horrible dictu*, baked horses' and bullocks' livers—these are, as we are informed by competent authorities, the ingredients which have been detected in different samples of coffee. "In various parts of London," says Mr. P. G. Simmonds, in a work entitled "*Coffee as it is and as it Ought to be*," "but more especially in the east, are to be found '*liver bakers*.' These men take the livers of oxen and horses, bake them, and grind them into a powder which they sell to the low-priced coffee-shop keepers at from 4d. to 6d. per pound, horses' liver coffee being the highest priced. It may be known by allowing the coffee to stand until cold, when a thick pellicle, or skin, would be found on the top. It goes farther than coffee and is generally mixed with chicory and other vegetable imitations of coffee."

We give this as a specimen of the nefarious practices in vogue, though we might fill a volume with half the facts. Tea is a still more common article of consumption than coffee, and so the devices by which substitutions and falsifications are procured are more numerous and ingenious. Of fifty samples of green tea analyzed by Dr. Hassall, all were adulterated. He found in all sand, tea-dust, broken-down portions of other leaves, black-lead, Prussian blue, turmeric, and French chalk. Of this tea about 750,000 pounds are annually imported.

Bakers' bread is the fruitful source of dyspepsia, owing to the astringent properties of the alum, which it contains in excessive quantity. The alum absorbs water freely, and the weight of the bread is thereby much increased. Anyone acquainted with the action of alum on the coats of the stomach will comprehend the pernicious effects which are likely to follow from the ingestion of bread impregnated with this substance. If the truth were known, many cases of chronic dyspepsia might be attributed to this cause.

But it is in pickles and preserves especially that these adulterations have assumed a truly alarming shape. The brightly tinted green of pickled fruits is the result of the free use of verdigris or sulphate of copper, ten grains of which suffice to produce the most violent emesis. This Dr. Hassall proved to the entire satisfaction of those who have looked over the pages of his books. Indeed, anyone may test the matter for himself by taking a bright knitting-needle and allowing it to rest for a short time in the vinegar, and on withdrawing it he will find it coated with a layer of verdigris, thick or thin, according to the amount of the metal present.

Sugar is no freer from the manipulations of unconscientious dealers, and we will briefly give the analysis of some specimens tested by ourselves. Brown sugar contains a very appreciable quantity of wheat flour, slightly embrowned by fire; and, under the microscope, myriads of sugar insects were seen to crowd the field of view. White sugar is clarified by means of the albumen of bullock's blood, and though in the process of manufacture this substance may be closely incorporated with the sugar, it is easily separated by chemical means.

We do no more here than merely advert to a subject which it would require a volume to exhaust, and this for the purpose of showing the many difficulties which on every side beset the efforts of those who wish to rescue the remote and immediate preparation of food from the hands of ignorant em-

piries and bring it within the domain of science. If this desirable consummation be reached the world will have reason to congratulate itself, and those who would asperse the character of a science which labors for the good of the race will disappear from the army of croakers who are ever ready to predict discomfiture to those who undertake beneficial reforms.

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- ART. V.—1. *Geschichte der Magyaren* (History of the Magyars). VON JOHANN GEAFEN MAILATH. 5 vols. Wich.
 2. *Handbuch der Ungar-Poesie* (Handbook of Hungarian Poetry). FENYVESY TOLDY. 2 vols. Pesth.
 3. *Dissertatio de origine Hungarorum* (Dissertation on the Origin of the Hungarians). FISHER.
 4. *Poetry of the Magyars, preceded by a Commentary on the Language and Literature of Hungary and Transylvania*. By JOHN BOWRING. London.
 5. *Essai historique sur l'origine des Hongrois*. PAR AUGUSTE DE GÉRANDO. Paris.
 6. *A Magyar Literatura esmérlete* (Knowledge of the Magyar Literature). IRTA PAPAY SAMUEL. Westprim.
 7. *Analytica Institutiones Linguae Hungaricae*. Budae.

THE results already accomplished by the recent war between Austria and Prussia are more important than either of the belligerents themselves had anticipated. Prussia was both confident and sanguine, but she admits herself that she has gained much more than she had expected. Austria saw no reason why she should fear Prussia; she thought it possible, indeed, that a portion of her army might not prove faithful in the hour of peril; but she did not regard it as probable in view of certain concessions she had lately made. But she had not fought many battles when she was undeceived on this point, and hence her readiness not only to accede to the most important demands of Prussia, but also to surrender all she had left of Italy.

It was natural enough that Prussia should claim all the honor for herself; it was due, she said, to her needle-gun and to the superior discipline of her troops. Austria thought it as prudent not to dispute the point; and, accordingly, such has been the explanation generally adopted both in Europe and America. It is not the true one, however. As the excitement of the war is passing away and the statis-

ties are bringing the real facts to light it is found that Hungary has had much more to do with the humiliation of Austria than the needle-gun or any superiority on the part of the Prussian troops. For obvious reasons both the belligerents would rather conceal this. Be it remembered that Prussia retains a considerable portion of Poland; she has now parts of other nationalities under her control; and it is clearly not her interest to point out even to the most thoughtless of them what a severe blow they could inflict on her when she was most in need of their aid.

Thus it is that we hear so little either from the Austrians or the Prussians of the course pursued by the Hungarian contingent in all the principal battles. But the occurrences which took place were far too important to be concealed. The reporters of the press might be deceived easily enough as to the result of two or three battles; but there were French, English, and Belgian officers in both armies. These agree almost unanimously in the statement that whole regiments of Hungarians were captured without making any serious effort to defend themselves or their colors; and their testimony is fully confirmed by the official reports on both sides.

As an illustration of this we need only mention that in instances in which the loss of Austria was estimated at from 50,000 to 60,000 in killed, wounded, and missing, a little investigation showed that the missing amounted to more than half the entire number, and that four-fifths of this half were Hungarians. The question is not now whether or not it was right or wrong on the part of the Magyars to desert in this way; suffice it to remark, in passing, that if they voluntarily entered the service of Austria and swore without any compulsion or coercion that they would faithfully aid her against her enemies, no political motives could justify them in acting in the manner indicated. It is but justice to the Magyars, however, to say that, far from volunteering into the Austrian service, three-fourths of them were conscripted; even those who enlisted voluntarily were induced to do so because they were poor and needed what they were offered for their services. There is yet another fact which must not be forgotten. When the Magyars were overpowered and crushed in 1849, they solemnly declared before the world that they would avenge themselves at another time, and do so perhaps before they were entirely in a condition to establish their independence. Further than this we have to

do only with the fact, whether the Magyars deserted in large numbers from the Austrian army; it is estimated that not fewer than 75,000 thus withdrew, in one form or other, when they were most needed, and it is understood that in several instances they did far more mischief than their mere retirement would have caused.

This conduct on the part of the Hungarians and its effect on Austria teach valuable lessons. Russia and England as well as Austria and Prussia may learn from them that irreparable injury may be inflicted upon them, by those on whom they force their yoke, without any insurrection. All know that Hungary has seldom been more "tranquil" than it was during the late war; but it is not the less true that in the midst of this tranquillity she has inflicted a more severe blow on Austria than she did when in open and successful rebellion, threatening to capture Vienna and forcing the Emperor to retire to a place where his person might be more secure.

We do not take up the subject now, however, on account of the moral influence of the Austro-Prussian war on the different Powers mentioned; we do so because the results of that war have revived the hopes and brightened the prospects of the Magyars, and at the same time revived the interest which for various reasons every intelligent person must ever feel in the destinies of that brave and spirited people. If it be urged that the Magyars are not likely to have such an opportunity of securing their independence again for a quarter of a century as they had in 1849, when they were able to bring into the field one of the finest armies that Europe could produce, we think it is a sufficient reply that although Austria was much stronger then than she is now she found herself utterly unable to suppress the rebellion, and that if it was suppressed finally it was only with the aid of a large Russian army. Even with the assistance of the latter she would have found it a difficult task to subdue the Magyars had they not been betrayed by some of their own generals.

The object of the present article, however, is not to discuss the political condition or history of the Magyars; this we have done on a former occasion.* What we chiefly propose to ourselves now is to show that the Magyars have stronger claims on our sympathy and esteem than their being an oppressed people celebrated for their valor and other noble qualities. There are but few, especially in this country, who are aware that they possess an interesting and copious literature as well as a rich and peculiar language.

* See Nat. Q. Rev. for Sept., 1860, art. Hungary Past and Present.

Nothing exhibits the genius of a people or gives a more accurate idea of the degree of civilization to which they have attained better than their poetry; nor is there any better criterion whereby to form an opinion of their political aspirations. We will therefore give as many specimens of Hungarian poetry in this paper as we can make room for; but before doing so we will allude briefly to the ethnological character of the people.

Their own most learned and most patriotic historians admit that the origin both of themselves and their language is doubtful. Others, however, claim that they are descended from the ancient Egyptians;* but the majority of the Magyars themselves claim that they are descended from the Huns. It is somewhat remarkable that they are proud of this origin and place Attila at the head of their list of national heroes under the name Etela. This is all the more wondered at by foreigners, because the Huns were proverbially ill-looking and repulsive; whereas no people in Europe have finer forms than the Magyars, both their men and women being remarkable for their symmetry and beauty.

It is true that they do not believe that the Huns were so repulsive in person and features as our historians represent them; this they explain by telling us that the terror excited by the prowess of their ancestors caused them to seem in their person the reverse of what they were. But Gibbon was not influenced by terror when he wrote his History; nor was he likely to draw his materials from those who were. He is also as free from the imputation of ethnological prejudice as perhaps any other historian; but the picture he gives of Attila, is nevertheless, sufficiently repulsive. "His features," says Gibbon, "bore the stamp of his national origin; and the portrait of Attila exhibits the *genuine deformity* of a modern Calmuk; a large head, a swarthy complexion, small, deep-seated eyes, a flat nose, a few hairs in the place of a beard, broad shoulders, and a short, square body of immense strength, though of a disproportionate form."† Nothing can be more different from this than the national portrait of the Magyars; but it is proper to add that if Gibbon represents Attila as deformed in person, he does not deny him some of the characteristics of a great warrior. "The haughty step and demeanor of the King of the Huns," he says, "expressed the consciousness of his *superiority above the rest of mankind*; and he

* Conjectura de origine prima sede et lingua Hungarorum. — T. Thomas.

† Decline and Fall of R. E., vol. iii, p. 389.

had a custom of fiercely rolling his eyes, as if he wished to enjoy the terror which he inspired. Yet this savage hero was not inaccessible to pity; his suppliant enemies might confide in the assurance of peace or pardon; and Attila was considered by his subjects as a just and indulgent master."*

These are the features which please the Hungarians; they say that Attila was brave and generous; that he was a great warrior and a good sovereign, and that it is nothing to them what he was besides. Whatever his real character was, certain it is that his deeds have exercised considerable influence on the poetry of the Magyars; next to female beauty they have proved the most prolific source of inspiration to the Magyar poets; and in this we are bound to believe that they have exercised a corresponding influence on the military characteristics of the people.

Although nothing further is known with certainty of the origin of the Magyar people than that the majority of those who have taken any interest in the investigation claim to have traced them to the Caucasian mountains, patriotic Magyars have at different times travelled through a large part of Asia with no other object than to discover the cradle of the race. Among those who have thus distinguished themselves in our own time are John Charles de Besse and Csoma de Koros. The former devoted the years 1829 and 1830 to the pious search, confining his inquiries principally to the Caucasus, every inhabited spot of which he visited. Nor did he do so in vain; for he tells us that he found several tribes who not only called themselves Magyars, but stated many facts which showed that they knew from tradition that certain clans of the race had conquered large territories in the heart of Europe, in which they settled with their families. He found that they had also a tradition of a city named *Magyara*, built by their ancestors, and the ruins of which are still to be seen in the desert to the southeast of Astrakan. Koros extended his researches to India, and spent years in learning several Oriental languages in order that he might be the better qualified to accomplish his self-imposed task. In consulting the historians of Arabia, Persia, and Turkey, he found traces of a people called *Ingur*, *Oagur*, or *Hugur*, who had formerly inhabited some of the central plains of Asia, which are now embraced in Thibet.

We refer to these facts not because we think them of

* Decline and Fall of R. E., vol iii, p. 389.

much value in themselves, but in order to show how much that is romantic—how much that is poetical—there is in the story of the Magyar people. It is true that they are not peculiar in claiming a very high antiquity; the most vulgar tribes of Europe have made similar pretensions. If we are to regard the Magyars as the Huns, as they wish themselves, they established themselves in Pannonia (now Hungary) so early as the beginning of the fifth century, having expelled the Goths; but whether they were the Huns or not, it is beyond question that they had possession of the country at the beginning of the ninth century. It is proper to add that among the historians who deny that they are Huns is Gibbon, who was well aware that they claimed that descent for themselves; his opinion is that they are of Turkish origin, and he is sustained in it by Fessler and others. M. Léon Vaisse, in discussing the same subject, remarks that to this day the Turks of Constantinople call them bad brothers, because it was they who closed the West against the Ottoman armies. Passing over the theories of Probst and Fejer, who have endeavored to prove that the Magyars are the descendants of the ancient Parthians,* who proved themselves so formidable to the Romans when the latter were at the zenith of their power, we come to consider them briefly as a European people.

We will make an observation or two on this point before we commence our extracts from the poet, because even the modern history of the Magyars is known but to few. The general impression is, that the subject condition of Hungary is but of recent origin, and that the country has been seized upon in some treacherous or unjust way by Austria, the same as Poland has been seized by Russia, Prussia, and Austria; but as our object is not to laud the Magyars or any other people further than their history and character seem to deserve it, we wish to correct those erroneous views. The truth is that so early as the time of Charlemagne Hungary was annexed to the German empire, although soon after the death of that monarch (920) it became an independent kingdom. Even then it was by no means strong. In the middle of the eleventh century it was overrun by the Poles; nearly a century later it suffered still worse from the Tartars, under the sons of Jenghis Khan. Yet they were scarcely treated worse by either than by their own sovereigns.

* See Adclung's *Mithridates*.

On the death of King Louis, in 1376, Hungary presented a more frightful catalogue of crime than any other country of Europe. The heir to the crown is murdered; the queen dowager is drowned to prevent her exercising any influence; and her own daughter Mary is said to have caused her to be thus dealt with. Be this as it may, she secures the throne for herself, and is duly crowned under the title of *King* Mary. The latter marries Sigismund, Marquis of Brandenburg; this gives offence to the Magyars, and in order to punish them the new king indulges in such wholesale slaughters that historians describe his reign by saying that "he caused the rivers of Hungary to flow with blood." The best proof that there are good grounds for this charge is to be found in the fact that the Hungarians implored the assistance of several of the neighboring States in turn; as these happened to have enough to do for themselves, the victims of oppression and cruelty were finally induced to call in the aid of the Turks. Sigismund is defeated in battle by Sultan Bajazet in 1389; but his German allies sympathize with the former, so that instead of losing Hungary he is enabled to conquer Bohemia and secure his election as Emperor of Germany.

Thus a marquis of Brandenburg becomes King of Hungary by marriage with a Hungarian princess; in due time he secures the imperial sceptre, and he is succeeded as King of Hungary by Albert of Austria. The latter becomes sovereign in 1437, and lays the foundation of the Austrian claims on that country, which have never been relinquished to the present day. It is true that it has not always been in the possession of Austria since that date. Its possession has been disputed by Poland and Turkey, each of which has held and oppressed it in turn; and yet it may be doubted whether either has dealt more severely with the people than their own native kings.

Nor have any princes behaved more cruelly to each other than those of Hungary. An instance or two of their conduct will sufficiently illustrate this. Peter I. is deposed by the adherents of Otto, who is killed in battle soon after. Peter again mounts the throne, but is again deposed, and this time his eyes are put out. Andrew is the next heir, but he is assassinated by his own brother Bela. A few years after Solomon is deposed and starved in a dungeon by his own son. Bela II. gives promise of being a good prince, but his uncle Colomon is so anxious to take his place

that he plots against him until he succeeds in putting out his eyes,* and he subsequently treats his son in a similar manner.

This is a gloomy picture; it is certainly not such as to impress the reader with a very exalted idea of the sort of independence enjoyed by Hungary when subject to no foreign yoke; but it is the testimony of the most reliable historians. At the same time we would not convey the impression that all the native Kings of Hungary were of this character. At least two or three of its sovereigns were worthy of comparison with the best that have ruled any country. This is particularly true of Mathias Corvinus. In portraying the character of this prince, Count Mailáth, the ablest and most impartial of the Hungarian historians, tells us that "his justice was so generally known as to have become proverbial. The Magyar says even to the present day 'Mathias is dead and justice is lost.'" In the same chapter the historian adds: "When the war broke out between Hungary and Austria a brave officer accosted Mathias with a request for leave to join the Emperor Frederick, to whom he had pledged himself by oath to return in case of war, be he where he might. The King dismissed him with rich presents, and extolled him highly for having preferred his oath to his own interest and a king's favor."† We are also informed that at another time when the King was told that certain members of his court designed to poison him, and he had reason to regard the information as correct, his reply was: "He who governs justly has neither poison nor dagger to fear, and what is most probable is not always true."

This was the language of a philosopher, and philosophers were scarce at this time among the crowned heads of more enlightened nations than Hungary; but Mathias formed an exception; he was an enthusiastic student as well as a brave man. "His knowledge was great," says the historian; "besides his mother tongue, he was acquainted with German, Slavonian, Latin, and Bulgarian or Turkish. The classics were his favorite study; he was familiar with Frontinus and Vegetius, and on retiring to rest he read Livy, or Quintus Curtius, or some other classic."‡ We are further informed that Mathias "attended most sedulously to business. He read

* Ce prince altier, vindicatif, féroce, fut le tyran de ses sujets, et le fléau de ses voisins. Son frère Almus lui donna de l'ombrage: il lui fit crever les yeux.—*Essai historique sur l'origine des Hongrois.* Par Aug. de Gérando. Paris: 1851, p. 152.

† Geschichte der Magyaren, von Johann Grafen Mailáth. ‡Ib.

every letter immediately ; the answers he generally directed his private secretary to write, but he read them over himself ; frequently he wrote or dictated them."*

We have thus been somewhat particular in noting the character of Mathias as portrayed by a Magyar whose writings are highly popular among his countrymen and have been deemed worthy of translation into all the principal languages of Europe. It is not improbable, however, that he has exaggerated both the virtues and abilities of Mathias Corvinus ; although all historians—indeed all who have devoted any attention to the political annals of Hungary—admit that he was a good king.† The Hungarians speak of him with reverence, as we have seen, to the present day ; and yet this was the very sovereign whom the Magyars tried hardest to get rid of ! This fact is at once remarkable and instructive ; and it is idle to deny that it is characteristic of the Magyars. Accordingly, it has often afforded a strong argument against the justice of their complaints. Austria has said to them more than once, " You were dissatisfied with your own best king ; you tried to dethrone him and put a foreign prince in his place ; how can we expect, therefore, that you will not complain of our rule ? "

The very historian that has praised Mathias in the manner indicated as an exemplary sovereign informs us in the same work that the Magyars " turned to Casimir, King of Poland, and asked his second son, *Prince Casimir*, for their king. The oldest friends of the house of Hunyadi (that of Mathias), even Vitez, Archbishop of Gran, fell off from Mathias ; of the *seventy-five counties* into which Hungary was then divided only *nine*—of the *grandees* only the Archbishop of Kolocza and the Palatine—remained true to the King." The best proof of the wisdom and ability of Mathias is to be found in the universal opinion at the present day, namely, that the sun of Hungary set with him and that it has yet to rise again.

Prior to the rebellion of 1848-9 Hungary embraced, in addition to the territory properly so called, Slavonia, Croatia, Transylvania, the Military Frontier, Dalmatia, and what is called the Hungarian Littorale (west coast of the Adriatic),

* Geschichte der Magyaren, von Johann Grafen Mailáth.

† The Apostolic Legate, Castelli, accredited to the Hungarian Court, writes to the Pope as follows : " The King is learned ; he speaks with earnestness and majesty, saying nothing but what seems to him worthy of belief. When I consider his talent, eloquence, morals, art, and valor, I find that he surpasses all the princes I know, without a single exception."

the whole containing a population of nearly 16,000,000. All these dependencies, together with three counties of Hungary proper, were detached from the kingdom on the suppression of the war; thus the Hungarians lost nearly half their traditional territory and more than 5,000,000 of population; they were also deprived of their ancient constitution. But they have still territory enough; and it must be remembered that no brazen or impassable walls separate them from their brethren of Transylvania, Dalmatia, Croatia, &c. The latter would fly to their assistance all the readier for having been thus arbitrarily separated from them. All this Austria fully understands. She is now disposed to make important concessions; but she thinks it would be imprudent to hasten in this course, as her sudden kindness might be attributed to her recent humiliation. With this brief sketch of the general characteristics of the Hungarians and their present condition, as an introduction, we may proceed to consider their language and poetry, but only with the understanding that it is impossible to do either justice in the small amount of space which we can devote to them.

The ancient alphabet was Hunno-Scythian according to the most careful investigators. Gyormathi gives a copy of it in his *Leçons de langue hongroise*; it is capable of faithfully rendering all the sounds of the Magyar. He also gives an inscription, written in the thirteenth century, in the same characters; but their use was interdicted centuries ago under severe penalties. So early as 1038 the Latin language was introduced; and it has since been used throughout the kingdom, except in some remote districts, where the people still cling to the ancient characters until the beginning of the present century. As the Magyar has at least thirty-one phonetic sounds and the Latin only twenty-six, the vowel-sounds of the latter have to be increased by means of accents and different other contrivances, and for a similar purpose the consonants are combined in different ways.

Thus if history had never said a word of the Magyars, their language would have fully vindicated their claim to an Oriental origin; for there is no language in Europe that has any resemblance to it either in its construction, its vowel sounds, or its declensions.

Among the various peculiar properties of the Magyar language is the extensive use which it makes of suffixes. Almost all the modifications of its nouns, verbs, pronouns, and prepo-

sitions are produced by an addition to the termination. The Magyar language has no grammatical gender; the sex is distinguished when necessary by a distinct term, the exact nature of which cannot be indicated by any word in our language. There is, however, some analogy between its definite article and our indefinite article. The former is *az* or *a* according as the substantive to which it relates commences with a vowel or a consonant. Every noun in the accusative or objective case is changed into an adjective by simply substituting *s* for *t*. Thus *ház* (house), the accusative of which is *házat*, becomes an adjective by changing the *t* into *s*, and *házas* signifies who has a house, or having a house.

The Magyar abstract nouns have some analogy with those of the Latin in the termination of the nominative singular; but there the resemblance ends. The Magyar abstract termination is *ság* or *seg*. No other language exhibits so much variety in what are called kindred words. Thus *lát*, (he sees,) is *látni* (to see) in the present infinitive; changed into *látás* (the view) it becomes a noun; then foreseeing or prophecy, *látó*; *látható* is to be visible; *látatlan* is what cannot be seen; *látatlán* is invisible; *látóosság* is visibility; *látatlanság* invisibility, &c.

The personal pronouns are affixed to the verb, as the possessive pronouns are to the nouns. Even the prepositions undergo changes of termination; they become separable or inseparable and change their forms according as they are intended to be placed before or after the noun. Thus, *háza* means in the house (*ba* being the preposition) *házból* out of the house, *háznál* at the house, or at home, &c. This is the inseparable form; the separable are such as *haz el* before the house, *haz elöl* about to leave the house, &c.

Even these few instances would show that the language is exceedingly complicated; nor do they misrepresent it in this respect. Yet it is at once energetic, expressive, and harmonious; few if any languages are more so. The combinations alluded to render it very pithy—capable of expressing much in a small space. A controversy took place in Germany some years ago as to which of the modern languages was most condensed and best calculated for translation. Some eminent scholars claimed the preëminence for German; but scholars as eminent and learned and possessed of as good judgment claimed the same distinction for the Magyar. What was agreed upon for translation, as a test, was that beautiful piece of Arabic poetry which the English reader has so much admired in the translation of Sir William

Jones, although the latter gives but a faint idea of the touching pathos and beauty of the original in lines like the following:

"On nurse's arms a naked new-born child,
Weeping thou sat'st while all around thee smil'd;
So live that sinking in thy long, last sleep,
Calm thou may'st smile while all around thee weep."

Of the several German versions furnished to the committee, appointed to decide the point, that which obtained most applause was the following version of Von Hammer:

"Sohn! du weintest am Tag der Geburt; es lachten die Freunde;
Tracht,—dass am Todestag, während sie weinen, du lachst."

This had the recommendation of containing precisely the same number of words in the same measure as the original Arabic. But this did not meet the question. It was claimed that the Hungarian could express all in fewer words; and to prove the fact several of the Magyar poets furnished versions of the Arabic passage. The translation of Valyi-nagy consisted of only eleven words, and ran as follows:

Hogy szültetél siral nézéd örültenek; úgy élj
When thou wert born thou weepedst, the lookers-on rejoiced; so live

Hogy holtodkor azok sirjanak és te örülj.
That at thy death these may weep and thou mayst rejoice.

Kacenzey was terser still; he furnished one version which consisted of only eleven words; lest this might not be sufficiently condensed to secure the palm for his beloved Magyar he sent another a few days after which contained only seven words. We transcribe both for the satisfaction of those who take an interest in such linguistic feats.

Siral midőn levél; azok nevettének,
Thou weepedst when thou wert, others smiled.
Ély hojy vígan halhags ök keserégjenek.
Live—that thou may'st cheerfully die, while they mourn."

Sirva lettél; vígadtanak,
Hálj meg vígan, búsuljanak.

Weeping thou wert—they rejoiced;
Die joyfully—they will mourn.

We need make no comment on these versions further than to say that even the savans of Vienna awarded the palm to the Magyar language; those who had been in favor of suppressing it as a source of constant danger to the Austrian empire admitted that it was much more expressive and more

flexible as well as more terse and musical than the dialect of the Fatherland. The best French, English, and Italian linguists have paid it similar compliments. "La langue hongroise ou magyare," says M. Léon Vaïsse, "est douce et harmonieuse."*

There are not many who are aware that the Magyars had a literature before the English; but such is nevertheless the fact. Magyar manuscripts may be seen in the Imperial Library at Vienna which bear the date of 1382. The same institution possesses a Magyar Bible translated into that language by Ladislaw Bathori in 1450. Dem. Csati wrote an epic on the conquest of Hungary by his ancestors so early as 1530. These are the most ancient Magyar works now extant, but much greater had been produced at least a century previously. According to the Magyars themselves they had national epics so early as the beginning of the fifth century; and there is good reason to believe that there is some foundation for the statement. No one is less disposed to exaggerate than Fredrick Schlegel; no one more cautious in drawing conclusions after making the most extensive researches. There is no reason why he should make an exception in favor of the pretensions of the Magyars; and in speaking of their literature he says, "There is no doubt that from the earliest times they had a fine collection of epics composed in their own primitive tongue. The engrossing theme of their poetry was most probably an account of the conquest of the country under the Seven Chiefs. It is tolerably certain that these legends of heathen antiquity were not entirely extinct, even after the introduction of Christianity, since the writers of the national chronicles bear testimony to having seen lays of corresponding import with their own eyes. This view is further confirmed by the fact that Bevaj, a celebrated Hungarian scholar, himself assisted in rescuing from oblivion a ballad of this sort; it treats of the immigration of the Magyars into Hungary."†

The same impartial and learned critic fully explains how it is that the fine poems referred to by so many early writers no longer exist. "But whatsoever?" he says, "of Hungarian legendary poetry and glorious reminiscence

* Elsewhere the same critic gives the following estimate of it: "Moins riche que l'allemand, le hongrois est, par compensation, plus énergique et plus concis, en même temps que plus harmonieux et plus flexible. Il est singulièrement propre à la poésie. La prosodie et le rythme y sont tels qu'on a pu y introduire avec succès tous les mètres des Romains et des Grecs.

† Schlegel's History of Literature, *Lec. x.*, p. 223.

escaped the deadly flow of foreign pseudo-refinement, probably *perished altogether* under the devastations of the Turks. Some remains of the national genius for historical epics *lingered in the country and survived her destruction.*" *

We trust that more than the students of ethnology and languages will now understand that the language and literature of Hungary are worthy of a great people. The truth is that a vulgar or mongrel people could not have formed either. Although so much of the ancient literature of the Magyars has perished by various means; although, even in our own time, Austria has done her best not only to discourage but to suppress it, there is still sufficient left to awaken a deep interest in the fate of the people who possess it. Indeed there is sufficient to show that, notwithstanding the political errors and inconsistencies to which we have alluded in passing, we are bound to believe that under favorable circumstances the Magyars are not only capable of attaining a high degree of civilization, but also of securing for themselves a prominent if not a leading position among the great nations of Europe.

For the reasons already mentioned it is almost useless to go farther back in search of specimens of Magyar literature than the middle of the fifteenth century, when Mathias Corvinus distinguished himself as a sovereign, warrior, scholar, and even poet.† In the reign of Ferdinand I. there were also some good poets who were encouraged by the King. This is true both of Paul Kinzi and Stephen Bathin, who were equally renowned for their poetry and their bravery. In 1541 John Erdösi, better known as Sylvester, published a Magyar version of the New Testament, prefixing to each of the Evangelists a fine poem in pure hexameter verse. Of this curious work there are but three copies extant—one in the library of the Vatican, another in that of Heidelberg University, and the other in the Imperial Library at Paris. It is chiefly remarkable as one of the ablest and most

* Schlegel's History of Literature, *Loc. x.*, p. 224.

† There is good reason to believe that the King wrote verses of genuine merit. Ambrose Gerciani, in his historical poem on Corvinus, alludes to the royal strains as follows:

"I hear no minstrel poets sing
As sung our good, our valiant King,
Our ancient noble chief: and yet
His songs—his virtues we forget."

"En nem hallok ollj jó enkszerzőket,
Kik elő hoznak jó fejedelműket,
Mátyás kiált régi jó vezérünket,
Elfelejtjük mi jól tett emberünket."

early efforts of the moderns to cause the adoption of the ancient prosody. Accordingly, Erdösi is regarded as the founder of the classical school of poetry, not only in Hungary, but throughout Germany. This fact is so fully recognized by learned Germans that to this day they call those verses which are scanned according to the rules of Greek and Latin prosody Erdösian.

Nor has the drama been neglected in Hungary. So early as 1569 Kiradi produced several comedies, two or three of which were translated into French and German; it was this poet who produced the national drama entitled *Balassa Menyhart*. During the seventeenth century, when there was comparatively little intellectual activity in Hungary—the public mind being chiefly occupied with political and religious revolutions—a considerable number of dramas of merit were produced.*

In 1664 Nicholas Zrinyi published an epic in fifteen books entitled *Az Adrai Tegernek Sirenája* (the Syren of the Adriatic). We have seen no specimens of this, but Mailáth speaks of it as “possessing great power, characterized by a patriotic and heroic spirit, and written in the purest Magyar.” This author was also the founder of a school; it was he who first introduced the accented poetry of the moderns into Hungary, and, accordingly, it has since borne his name. Yet another school was formed by Stephen Gyöngyösi (1622–1704) which is still known in Hungary as the Tordaie, from the place of its author’s residence. His principal poem is that entitled *Vesselenycs* (the Venus of Murány); it is mainly devoted to a description of the taking of the fortress of Murány by Vesselenye, and the consequent marriage of the poet to Maria Szécsi, a Magyar princess, and its chief peculiarity consists in its structure, being rhymed in the middle of each verse and measured throughout according to the rules of Latin prosody. That it was highly popular in its day is sufficiently proved by the fact that it gained for the author the title of the Prince of Magyar Poets. It bears some resemblance to the *Furioso* of Ariosto in the richness of its imagery and the boldness of its metaphors; and although it can hardly be regarded as worthy of comparison with that great work, as a whole, it is certain that it contains passages which even Ariosto has seldom surpassed.

* “Cependant,” says M. Mesnard, “des troupes de comédiens ambulants commencèrent dès 1614 à parcourir les villes pour y représenter des drames dont le sujet était puisé dans l’histoire du pays. Le poème historique obtint alors ses premiers succès.”

The first poet of the modern school was the Jesuit Fáludi, who was born in 1704 and died in 1799. During his life he was not known, except to some of the brethren of his order, as a poet; but he gained distinction throughout the Continent as a critic and scholar. He was familiarly acquainted with several foreign languages, from some of which he translated useful and valuable works.* But he did not care for the fame of an author; he rather avoided it; and this will account for the fact that his writings were not published until seven years after his death. We can only give one specimen of his poetry; but apart from its grace and tenderness, this possesses peculiar interest. It seems that in his youth Fáludi was deeply enamored of a beautiful daughter of the Tyrol; but she proved false; and he withdrew from the world and entered a Jesuit novitiate. Here his conduct was so exemplary that he soon became a favorite with the young and old of the brethren. Several of the poems found in his portfolio after his death proved to have been inspired by this lady; that they were no vulgar strains will be readily admitted on a perusal of the following stanzas, the original of which we transcribe at the bottom of the page for the benefit of the student of languages:

“THE FALSE MAID.

I.

“She is born of noble stem,
Fairer than the fairest gem
Which upon her robe doth shine;
Graceful, beautiful, divine.
What avails it all to me?
She is false as false can be!

II.

She has eyes like damsons black,
Shining like the comet's track;
Mouth of witchery—lightning glance—
Heaven is in her countenance.
What avails it all to me?
She is false as false can be!

III.

Neck of alabaster, lips
Crimson roses to eclipse,
Chin of marble's smoothest glow,
Shoulders pled of purest snow.
What avails it all to me?
She is false as false can be!

* Horany's *Memoria Hungarorum*; Conversations-Lexicon, Vienna; &c.

IV.

Fair when distant, fair when near,
 Fair her smile and fair her tear,
 Fair when bending, fair erect--
 Unadorn'd, or gem-bedeck'd.

What avails it all to me?
 She is false as false can be!"*

As our quotations must necessarily be limited we must pass over the productions of several poets and only notice such as possess somewhat of a representative character. This is the case with the poems of Raday, who was born in 1713 and died in 1792, and whom his countrymen regard as the father of the modern Magyar school. Having inherited a rich patrimony he was in comfortable circumstances, and he freely shared what he could spare with needy literary men, especially with poets making all welcome to his library who wished to avail themselves of the use of the fine collection of books which he secured in his travels through Europe. It is not strange, then, that even those of his contemporaries who might be considered as his rivals speak of him not only with kindness but affection. We are sorry that we can only give one extract from his poems; nor can we say that this does justice to his style; we transcribe it because we have nothing better of his at hand, and because it is somewhat quaint withal:

"WATER, WIND, REPUTATION.

"I was a boy and heard this pretty story:
 That Wind and Water play'd with Reputation
 At hide-and-seek together.

* "A' HARRIS LEANY.

I.

"Úr! nemzet' eredete, derék, jeles, szép termete,
 Gyöngyös, köves, szép ruhája, ruhájánál szebe orozája;
 De mit használ, ha hamis,
 De mit használ, ha hamis.

II.

Szeme kékény, csillag fényre, szája esuda építménye,
 Tűz lobbant pillantása, mint az égnek villámítása;
 De mit használ, ha hamis. (*Rep.*)

III.

Alabastrom fejr nyaka, piros rózsza nyith ajaka,
 Sima mérvány picziny állja, tiszta hónál tisztább álla;
 De mit használ, ha hamis. (*Rep.*)

IV.

Szép mikor varr, szép mikor ír, szép mikor nevet, szép mikor sír,
 Szép mikor ül, szép mikor áll, ha hajt tédet, ezírást setal;
 De mit használ, ha hamis." (*Rep.*)

The water rushed adown the mountain passes,
But was discovered after long pursuing
In the deep valleys.

The wind flew upwards;
But it was followed to the mountain summits,
And soon entrapp'd there.

Then Reputation was to be imprison'd,
And reputation whispered
In a sonorous voice to her companions :
' Know if you lose me—know if once I hide me,
I'm lost forever.'

And so it was—she hid her; all inquiry
Was wasted in the seeking;
Nothing can renovate that perish'd treasure,
If you have lost it—thou hast lost *all* with it."

The next poet who attracts particular attention is Besenyi, who was born in 1742 and died in 1809. He was the founder of the French school of Magyar poets. He was acquainted with several of the principal languages of Europe, including German, Italian, Spanish, and English, as well as French. He was so familiar with the Anglo-Saxon that he was induced to translate Pope's *Essay on Man* (*Az ember próbája*), and it is generally admitted that his version is a faithful one. We have a few extracts from his poems before us, but none that would do him justice. His success as a translator prompted Szilágyi to undertake a version of Voltaire's *Henriade*, which has also become a classic in the Magyar language. Another poet of this period who has deserved well of his country is Kazinczy. His principal original work is a book of epigrams, which is still highly popular among the educated classes of his countrymen. But he claims our attention more as a translator than as a poet; for he has rendered into Magyar Shakespeare's *Hamlet*, the whole of *Ossian*, and *Sterne's Letters*. We have several of his sonnets before us, but the following must suffice for our present purpose :

"My little bark of life is gently speeding
Adown the stream midst rocks, and sands, and eddies,
And gathering storms, and dark'ning clouds—unheeding
Its quiet course thro' waves and winds it steadies;
My love is with me—and my babes—whose kisses
Sweep sorrow's trace from off my brow as fast
As gathering there—and hung upon the mast
Are harp and myrtle flowers, that shed their blisses
On the sweet air. Is darkness on my path?
Then beams bright radiance from a star that hath

Its temple in the heavens. As firm as youth
 I urge my onward way—there is no fear
 For honest spirits. Even the fates revere
 And recompense—love, minstrelsy and truth."

Among the sweetest and most touching poets of Hungary was Anyos (1766–1784). Like Faludi he retired to a convent at an early age, and like the same poet he shunned rather than courted fame. When his desk was opened at his death it was found that he had destroyed his best productions; it seems he would have destroyed all had not some of his brethren and friends prevailed upon him some time previously to lend them a few of his effusions. His elegaic strains were so much admired that some of the best poets of his time addressed long poems to him full of affection and sympathy. It was to him, for example, that the poet-warrior Baresay addressed that poetical epistle which is more quoted than any other Magyar poem of its time and character, and from which we copy a verse or two:

"Would I could fling aside my wearying shield,
 Bury my sword forever in its sheath,
 And till the thread of fate is snapp'd by death
 Dwell with the smiling muses—See fulfil'd
 Those beautiful dreams of hope and boundless joy,
 When, the world's slavish fetters broken, peace
 Retires on her own thoughts of quietness,
 Bliss-giving, bliss-receiving, life's employ."

Dayka also was, in a certain sense, a monkish poet. He was the son of a poor tailor; but two Cistercian monks, having noticed that he possessed genius, devoted themselves to his education; and there is every reason to believe that they had reason to be satisfied with the result. He, too, was so modest that he left all he wrote unpublished; he died in the prime of life, having doubtless hastened his death by the intense ardor with which he studied philosophy.

Virág has still many admirers among scholars, but his poems are too artificial; there is nothing national in them; very little besides the language that is Hungarian. The author was a professor of the classics at the University of Buda, and all his productions are formed on classical models.

© "Bar én letehetnem fáradt sisakomat,
 Kuczikba vethetném rozsdás pallsómat,
 'S Muzsáknak szentelvém hanyatló napomat
 Lássan nyújtogatnak Párkák fanalomat.
 Vályon mikor érem azt á boldogságot,
 Hogy letévén minden világi rabságot,
 Egyedül miveljem á szent barátságot
 Meliz ád nyajassáért viszvat nyájasságot."

He has so successfully imitated many of the Horatian odes that his admirers still call him the Magyar Horace. His address to the Muses may be regarded as a fair specimen of his classic lyrics :

“ TO THE MUSES.

“ Where do ye hear me! into what solitude
Midst groves and valleys? Daughters of Helicon!
Have ye awakened new fires in my bosom?
Have ye transported my spirit?

Here in this quiet temple of loneliness
Will I pour out the songs of divinity
To the Hungarian Minerva, and worship
At the immortal one's altar.

Yes! I will read all the deeds of futurity,
Dark-mantled groves, sweet fountains of gentleness,
Have ye not thoughts to overwhelm me with transport
And to upbear me to heaven?

As ye have borne the bright virgins of victory,
Whom with a passionate longing for blessedness
Fain I would follow; and breathing of glory,
Heavenly sisters! I hail ye.”

Of a very different cast was the disposition as well as the character of Versegby (1755—1852). While the Buda professor wished to enrich his native language with Greek and Latin words and constructions, Versegby wished to reject a large number of words which had been used by his countrymen for centuries. It is almost needless to say that he did not succeed in this; but he was not easily discouraged. Since he could not induce the Magyars to speak in the “pure” manner, which he thought right, he devoted his attention, in turn, to history, romance, theology, music and poetry. His collected poems were published in 1806; those which attracted most attention were satires entitled *Rikoti Matijas* (Matthew Rikoti). These were translated into German and Danish, as were also some of his odes; the latter are, indeed, far more attractive than the former, especially to foreigners, who do not understand the local allusions and personalities of the satires. That his philosophy is rather Epicurean may be seen from the following stanzas :

“ TO MY BELOVED.

“ Pluck we the roses—let us pluck the roses,
O my sweet maiden! when we find them blooming,
While they are smiling 'midst their thorny branches,
Pluck we the roses.

Bright as they seem, the spirit of perdition
Sweeps them ere morning. Shall we lose the transports
Now pressing round us in the distant dreaming
Future may promise?

All that we have is blended in the present,
Chances and changes trifle with the future;
Oft 'tis its task to mingle in joy's chalice
Drops of dark poison."

It is time now that we should give a specimen or two of the ballad poetry of the Magyars. The national songs of Hungary are, as might be expected, full of spirit and life; but few of them are allowed to make their appearance in books without undergoing expurgation at the hands of the censorship. Some of the finest patriotic effusions of the Magyars that appear in print are therefore symbolical, but as such they forcibly remind the thoughtful reader of the passionate exclamation of Juliet:

"Bondage is hoarse, and may not speak aloud,
Else would I tear the cave where Echo lies
With repetition of my Romeo's name."

Is it any wonder, in view of this restraint, that one of the best of the Magyar critics tells, in speaking of the compositions of his countrymen in general, that "over them all is spread a gloomy tinge—and joy itself seems to find utterance in tones of pathos and melancholy. This character is attached to the national songs and to the national dances, of which it has been remarked that the Magyars dance as if they were weeping."* This is by no means peculiar, however, to the Hungarians. The Magyar songs, in which no symbols are used but the plain, stirring vernacular, must be heard from the mouths of the people. If we do find a war song occasionally in a German or French translation, its tones are considerably subdued. This is true for example, of the following:

"HUSSAR SONG.

Sírtal Anzám egykor érttem.

"Mother! dost weep that thy boy's right hand
Hath taken a sword for his fatherland?
Mother! where should the brave one be
But in the ranks of bravery?

Mother! and was it not sad to leave
Mine own sweet maiden alone to grieve?
Julia! where should the brave one be
But in the ranks of bravery?

* Introduction to the *Regék á Magyar Elő-döböl*, p. 12.

Mother! if thou in death wert laid,
Julia! if thou wert a treacherous maid;
Oh, then it were well that the brave should be
In the front ranks of bravery.

Mother! the thought brings heavy tears,
And I looked 'round on my youth's compeers;
They have their griefs and loves like me,
Touching the brave in their bravery.

Mother! my guardian! oh, be still—
Maiden! let hope thy bosom fill;
Kiral and country! how sweet to be
Battling for both in bravery!

Bravery—aye—and victory's hand
Shall wreath my Sâki* with golden band;
And in the camp the shouts shall be,
Oh! how he fought for liberty!

In portraying the passion of love the Magyar poets can give fuller scope to their genius; but these are frequently symbolical. By the "beloved one" is often meant Hungary; at other times love and patriotism are happily blended. This is true of the fine ballad of "Lovely Lenka," which in its native dress is admired by all classes, and which must be admitted to possess some attraction in the following translation:

"He lingers on the ocean shore,
The seaman in his boat;
The water spirit's music o'er
The ruffled wave doth float.
'Maiden of beauty! counselled be,
'The tempest wakes from out the sea.'

'I may not stay,' the maiden cried,
'Though loud the tempest blow;
'That meadow on the water side—
'That cottage—bids me go.
'That shady grove that murmurs near
'Invites me—he I love is there!

'The wave is high, the storm is loud,
'And dangers rise anon!—
'But Hope sits smiling on the cloud,
'Storms drive the vessel on.
'And joy and sorrow both convey
'Man's mortal bark along its way.'

Into the seaman's boat she stept,
The helm the seaman took;
The storming billows fiercely swept,
And all the horizon shook.
The maiden spoke: 'Ye fears begone!
'The storm-wind drives the vessel on.'

* Military cap.

'O maiden! darker is the sky
 'And fiercer is the wind;
 'Alas! there is no harbor nigh,
 'No refuge can we find.
 'A whirlpool is the angry sea,
 'It will engulf both thee and me.'

 'No, seaman! fortune always shone
 'And still will shine on me;
 'Soon will the stormy clouds be gone,
 'And sunbeams calm the sea,
 'And evening bring the promised dove,
 'And evening guide me to my love.'

She turned her to the distant strand
 (*He* stood upon the spot)—
 In sweet delirium stretched her hand
 And winds and waves forgot.
 So is love's spirit overfraught
 With love's intensity of thought.

 He stood—a statue on the shore,
 A pale ice-hardened form:
 The billows battling more and more,
 And louder waxed the storm.
 Clouds, waves, all mingled—and the boat?
 Its scattered planks asunder float.

 Where is she? Ask the storm! for he
 No single tear has shed;
 And he? Go ask the silent sea—
 Its echoes answer 'Dead!'
 I held communion with its waves,
 But could not find the lovers' graves."

The Hussar song is one of the many graceful lyrics of Dobrentei, who was distinguished as a critic as well as a poet, and is nearly as well known in Germany and throughout Scandinavia as in his own country. He has contributed to several of the German periodicals, and is the author of the well written paper in the Leipzig *Conversations-Lexicon* on the literature of his country. No one loved Hungary more than he; but he was one of those who believed that "seditious poetry" does good only at certain times.

The author of "Lovely Lenka" is Kolecsey, who was born in 1790, and only died a few years since. He, too, was an essayist and critic. For fifteen years he was the principal editor of a periodical entitled *Élet és Literatura*. In this capacity he did incalculable service to the literature of his country; and he was aided in the good work by Szemere, another poet, many of whose odes and sonnets have been translated into German, Danish, and Swedish.

No modern poets are more deeply imbued with the

classic spirit than those of Hungary. We see more or less evidence in all their productions of the refining influence of the ancient languages; we see that if the use of the Latin as the court language and that of jurisprudence for so many centuries after it had been discontinued everywhere else retarded the development of the Magyar, its effect on the thinking faculties has been good; for be it remembered that even to this day the language of Cicero is fluently spoken by all educated Magyars. Thus Berszenyi is highly classical; no modern author indulges in more classical allusions; at the same time no Magyar poet has exercised a more powerful fascination over his countrymen; no one is more fervent or more impetuous than he. He blends the story of the ancient Romans with that of the Hunnish race in a manner that is at once startling, sad, and fascinating. He was born in 1780 and died in 1850. His countrymen say that he took ill on the day he heard of the surrender of Gorgey, and never got over the effect of the shock. A fourth edition of his works was published at Buda in 1851. In several of his poems he addresses his beloved Hungary as ancient Rome. Sometimes he enters into comparisons which are at once just, beautiful, and touching, as in the following instance:

"OSZTALYRESZEM. MY PORTION.

"What though the waves roll awfully before me—
Quicksand and tempests? From the ocean border
Calmly I launch me, all my sails unfurling,
Laughing at danger.

Peace has returned; I drop my quiet anchor;
Beautiful visions have no power to charm me.
Welcome the wanderer to thy cheerful bosom,
Land of retirement!

Are not my meadows verdant as Tarentum?
Are not my fields as lovely as Larissa?
Flows not the Tiber with majestic beaming
Through my dark forest?

Have I not vines and golden corn-ears dancing
In the gay winds, and doth not heavenly freedom
Dwell in my dwelling?—Yes! the gods have given me
All I could envy.

Fate may indulge its infinite caprices;
Sheltered from want, unconquerable courage
Trains me to look secure, serene, contented,
Up to the heavens.

Thou, thou, my lyre! if thou dispense thy blessings
Bright on the tortuous pathway of existence,
Deserts shall smile, wastes wax then into gladness,
Charm'd by thy music.

Place me among the eternal snows of Greenland,
 Place me among the burning sands of Zaara.
*There shall your bosoms warm me, gentle Muses ;
 Here your breath freshen."*

In short, there is no sort of poetry of which the Magyars have not furnished us specimens. The extracts we have given thus far are taken from poems which, in general, are of too high an order for the lower classes; but the latter have abundance, which they alone relish. And we find more that is characteristic in these than in any other kind. Thus, for example, all travellers agree that the Magyar women—at least those of the poorer class—are too often little better than the slaves of their husbands; that the former have to work hard, while the latter amuse themselves. Even among the higher ranks the women are but seldom regarded as the equals of their husbands; there are none of the habits of their Oriental ancestors which the Magyars seem to respect more than this. But the ladies do not always submit so quietly as might be supposed; occasionally they make earnest protests, and draw a pretty gloomy picture of their condition, as in the following instance :

"THE COMPLAINT OF THE YOUNG WIFE.

Tiszta liszből sül a kalács.

"Her laboring hands the meal must knead,
 Her busy toil must bake the bread;
 The priest may read his record, o'er;
 The lord and master take the air;
 But there is nought but grievous care
 And heavy labor for the poor.

As from the rock the mad cascade
 Falls, so did I—a thoughtless maid—
 Wed, when it had been well to tarry.
 Oh, could I be a maid again,
 That man must be a man of men
 Who should seduce the maid to marry!"

As in the English language we occasionally find a song or ballad which is equally relished by rich and poor, learned and ignorant, one frequently meets similar gems among the lyrical treasures of Hungary; but our space is so nearly exhausted that we can only give one specimen; nor can we say that this is of even average merit, for we transcribe it much more for its brevity than for its melody or tenderness; and yet it cannot be denied that it is not entirely deficient of those qualities. If it be wondered that so simple and unpretending a ditty could be very popular, let it be borne in mind

that it is now in a foreign dress which greatly detracts from its native beauty; at all events the "Marosian Song" is the last flower we can cull, for the present, from the Magyar *parterre*:

MAROSIAN SONG.

Aról á rz, meg elapad.

"The waters ebb and the waters flow,
My head is aching with anxious woe;
But come, my rose, and sit down with me,
Soon calm and sunny hours will beam;
My heart shall find tranquillity,
And be as bright as Maros' stream.

Sweet dovelet! thou art as sad as I;
List! for the stork goes flapping by;
See! for the courser seeks the glade;
The grass is hung with gems of dew,
Let's seek the fields, my lovely maid,
Let's mount our steeds and be joyful too."

Although these few extracts, taken almost at random from several collections of Magyar poems, give but a faint idea of the richness and variety of the poetical literature of Hungary, they may have the effect of directing to it the attention of a few to whom it had not previously occurred that the field was worth exploring; and if it does so we shall have accomplished our chief object. We feel certain that no intelligent student can read the poets of Hungary, even in translations that have reached us through the German, without profit and pleasure. The time devoted to them will certainly not be lost, if only because they are more imbued with the classic spirit, for the reasons already mentioned, than any other modern authors, not excepting even the Germans. It is not, however, altogether for its own sake that we have taken up the subject of Magyar literature at the present moment. Self-love and self-interest have ever proved powerful motives; those who deny them most are more or less influenced by them; indeed, none are altogether free from them even when they honestly think otherwise themselves. At the same time there is such a thing, in nations as well as individuals, as generosity—such a thing as sympathy—such a thing as wishing happiness to others without expecting any benefit from it themselves. There is no reason why we should not feel thus actuated towards Hungary. All who doubt may easily satisfy themselves that the Magyars are a highly intellectual people; that they are not inferior, either mentally or physically, to any other people in Europe.

ART. VI.—1. *Bibliotheca Americana: Catalogue of American Publications, including Reprints and Original Works from 1820 to 1852, with Supplement to 1855. Addenda to March, 1858.* New York: O. A. Roorbach.

2. *Ma Bibliothèque Française.* Par H. BASSANGE. Paris: 1855.

3. *La Nouvelle Bibliothèque d'un Homme de Gout.* Paris.

4. *Traité des plus belles Bibliothèques de l'Europe.* Paris.

THE idea of taking part in their own government is very flattering to the self-love of most people; although too often it means very little that is good; not unfrequently it is rather suggestive of the adage that the lawyer who pleads his own case has a fool for his client. The most eloquent advocates and most learned jurists generally prefer to employ others to plead their own cases; and the most experienced and skilful physicians pursue a similar course; it is well known that they often employ those whose professional knowledge is far less than their own to prescribe for them.

It is right and proper for anyone to attend to his own business if he is capable of doing so intelligently and well; but if others whom he could afford to employ could serve him better, it is no wisdom on his part to do the work himself. Accordingly, no sensible merchant or banker keeps his accounts himself rather than employ a clerk or book-keeper to keep them for him. He may try for a while; but when he sees that however skilful he is in buying or selling, or in securing the use of large sums of money, he is apt to blunder in his figures when he comes to apply the pen to them just because he is a sensible man, he employs a clerk at once.

But with a legislator it is entirely different; the politician is always very willing to be a representative of the people in one position or other; but he wants no one to represent him. His care is to have constituents; not to have a representative, except when dangerous work is to be performed, such as fighting for his country or the like; then, indeed, he is very willing to waive his representative claims. But what have his constituents—those who imagine they govern themselves—to say in the matter? Or, rather, what should they do if they are as competent judges of right and wrong as they pretend? Should they retain as their representatives those who do them more harm than good? those who, while making long-winded harangues in praise of the blessings of self-government, deprive their constituents of advantages and privileges which are enjoyed by the subjects of those despots

whom they represent as demons rather than men? It is necessary to distinguish between mere talk and facts; between theory and practice; between causes and their effects.

All will admit that there is no more common topic in this country than the liberty of the press; nothing is more highly praised, nothing more boasted of, by our politicians. Far be it from us to deny that, in its legitimate sense it deserves all the praise bestowed upon it. But is the press really free in this country? We deny that it is; and we will prove in this article, to the satisfaction of every intelligent, candid person, that it is not. Did the liberty of the press consist in our being allowed to abuse all who differ from us in politics, religion, morals, &c., then it could not be denied but we enjoy it to the fullest extent; but this is license, not liberty; an evil to be deprecated, rather than a boon to be boasted of.

No person of culture and intelligence feels that he is under any irksome restraint in society because the habitual use of abusive or indecent language may exclude him from it, or compel him to choose for his company those whose tastes are so vitiated as to have no objection to such language. And why would not the same rule apply to a writer? Why should the latter be tolerated more than the former, if, instead of denouncing injustice, vice, and imposture, so that the innocent and unwary may be able to avoid them, he attacks and vilifies private character? In other words, if he libels his neighbor, why not be liable to punishment for doing so? An attack on one's head with a club may do him less harm than an attack on his reputation with the pen. All hold it to be just that he should be punished for the former, and why not for the latter?

But it may be urged that it is political liberty which is chiefly meant by liberty of the press. Granted that it is—what then? Does not the same principle apply in both cases? No sensible person would maintain, for example, that any government ought to stand quietly by, without making any objection, while even the most insignificant of its public edifices were battered down; everybody would admit, on the contrary, that it would be the duty of the government to call out a portion of its troops, and, if the assailants did not desist when warned once or twice to do so, cause them to be fired upon. But an inflammatory publication may do ten times more mischief than the mob thus

alluded to; it may incite a larger and worse mob to commit more serious excesses. If it could not in this country, it is well known that it could in others; and this shows that if disappointed politicians may write and publish what they will in the United States without being able to do much harm, it does not follow that the same kind of persons would prove equally harmless in other countries.

In forming an opinion as to whether the press of any country is "shackled" or licentious, it is necessary to take these facts into consideration. We should also bear in mind that the press may be shackled and licentious at the same time. This is paradoxical, we are aware, but it is not the less true. What is worse is that it is true of the present condition of the press in our own country. This, indeed, does not arise from the spirit of our institutions; on the contrary, it is in violation of that spirit. Republicanism is favorable to the liberty of the press in its best and most legitimate sense; but bad legislation renders its influence on the press as bad as the worst kind of despotism. When persons of limited information and narrow minds, who are more careful of the interests of their party than those of their country, are entrusted with the making of laws, it is credulous to expect that the great principles of government will be carried out. As well might the architect present the plan of a magnificent castle to one who has only crude notions on the subject of architecture and expect that the edifice will be in accordance with the design. The novice might do his best, but in vain; still more hopeless would the case be if, instead of exerting himself to please his employer or the person for whose benefit the edifice is intended, he only tries to please his own friends, so that the latter may procure him a better job.

Thus it is that while in theory there is no country in the world in which the press is freer than it is in this, there are very few enlightened nations in which it is really more shackled. Before the reader frowns at this and indignantly denies that there is any truth in it, let him ask himself a few simple questions, such as the following: Does it make any important difference to me, as a citizen, *how* I am prevented from doing any particular thing by legislation if I am prevented? Is it not as bad to prevent me from buying a book by making it too dear as to issue an edict warning me not to read it under certain penalties? Nay, is it not worse, since one might often evade the edict easily enough; whereas, if he cannot

afford the book, it is beyond his reach? It cannot be expected that the publisher will undertake to issue a work without expecting to profit by it; and this expectation must be founded on that of having a certain number of purchasers. But if he understands his business he is aware that if he charges too high a price he will have but few purchasers; if he knows, upon the other hand, that if he does not charge such a price, even in the event of his having a reasonable number of customers, he has no alternative but to relinquish the project altogether or run the risk of injuring himself for the public good.

Now, this is the position in which we have been placed in this country by our legislators. Congress does not, it is true, enact laws for the express purpose of prohibiting the circulation of books; but it enacts such as have the same ultimate effect; or, what is as bad, it omits to enact laws which would counteract the disadvantages under which publishers now labor, and which compel them to have their books manufactured abroad, or at best to undertake the manufacture, of only a few. This might well seem incredible to those who give themselves no trouble about causes; but it is beyond dispute. There are publishers in this city, in Boston, and in Philadelphia, who find it more profitable to have their books manufactured in London, Paris, or Brussels, than in this country.

What a commentary is this on our free institutions! Let no one think that it is caused by the comparatively high price of labor in this country; it is caused much more by the taxes on paper and on all other materials used in manufacturing books. But assuming the fact to be otherwise, it is idle to deny that if this high price of labor is not caused by blundering legislation it could be remedied by intelligent legislation. It is well known that the working population of almost every country in Europe exhibits a large surplus; a large proportion of this surplus would be glad to emigrate to this country if any encouragement were held out to them. Instead of this they are rather discouraged. Many of those who succeed in procuring sufficient to pay their passage to this country, together with a few dollars to support them until they get employment, are swindled out of their labor and money to such an extent that they send word to their friends at home warning them not to come to this "land of liberty."

The politicians, it is true, tell our people that none have such intellectual advantages as they ; that they are more intellectual than any other people ; that they can think what they like and give the utmost publicity to their thoughts without being prevented by judge, censor, or inquisitor, &c. This sounds very fine and the people think it is as true as it is plausible and flattering. Accordingly, they have a sort of contemptuous pity for those whom they regard as placed in the opposite position ; and in proportion as they entertain this feeling they regard themselves as superior beings, whose privilege it is to be arrogant and overbearing. We are well aware that it is much more agreeable to flatter than to point out faults in this way. But we know the latter does more good, and hence we prefer it.

As there are many of those who regard themselves as belonging to the enlightened class whom it is difficult, if not impossible, to convince that we have not more intellectual privileges in this country than any other people possess, notwithstanding the undeniable facts we have mentioned, we will make a comparison or two. It is admitted readily enough that some of the literary institutions of Europe are superior to the corresponding institutions of this country, because the former are old and the latter young. But as for the subjects of the despots, having as much facility in procuring books and reading them as the citizens of the great Republic of the West, that they consider out of the question. But the truth is that they have much more. In other words, it is we who are shackled in this respect, not the subjects of the despotisms ; although, if the republican spirit were duly carried out, the fact would be reversed, as already intimated.

It is as true of books as of any other commodities, that those who use them most manufacture or import them on the largest scale. Do we do either in proportion to our population ? Certainly not. When we published most—that is, when paper and all other materials for book-making cost less than half what they do—we had by no means the pre-eminence in this respect. A few statistics will illustrate the fact and show how much our orators are mistaken, at least how much they deceive us, when they tell us what great advantages we have over others in the means of acquiring knowledge. It appears from the most careful statistics that more books were published in this country from 1855 to 1858, both years inclusive, than during any other equal period of our national existence. Now let us see what the

numbers were. The number published in 1855, according to "Norton's Annual Book List," including new editions, reprints of English works, translations, &c., was 1,092; from the same authority we learn that 751 new books, new editions, reprints, and translations were published during the six months of 1866 ending in July. In the "Addenda" to Roorbach's "*Bibliotheca Americana*," we have an analysis from which it appears that from January 1, 1856, to March, 1858—a little more than two years—5,362 volumes were published, including school-books, essays, reprints, translations, &c.

If neither of these accounts does not exaggerate the real number, it certainly does not diminish it; and there are none of our readers who do not remember what a large proportion of worthless books were published during these years—a larger number, we trust, than will ever be published again of the same stamp. It will also be remembered that several publishers made a habit of announcing the tenth, often the twentieth, edition of a "sensation" book before the first was entirely disposed of. We know instances ourselves in which the title-pages for several editions were printed the same day, so that all that was necessary to constitute a new edition was to insert the proper title-page; the rest was already done. Of course these "new editions" swelled the official numbers to a considerable extent; but the grand total is small, after all, when compared to the annual number of books published in the principal countries of Europe. This we will show presently; but before we do so let us remark, as a matter of justice, that the fault does not lie with the American people. None have a more inquiring turn; none are more ready to buy books, or more willing to pay for them; but, although their means are, in general, at least equal to those of any other people, they cannot afford to pay the high prices which, owing to the blundering legislative alluded to our publishers and importers have to charge in order to, make a living by their business.

The politicians who, by their thoughtlessness and stupidity, place us in this position take care to tell us on from time to time, in what a lamentably benighted condition the principal nations of Europe are. These platitudes are so often repeated that in time many of our pastors accept them as truths; and, accordingly, we have heard more than one announce them from the pulpit, fervently thanking God that we are not like those unhappy people—the French, the Germans, and even the English—who, except the higher

order, or "privileged class," can never see a book any nearer to their reach than the bookseller's window.

First let us turn to France and judge from a few facts how benighted the people of that country must be as compared to ourselves. In 1855, be it remembered, the total number of American publications that could be called books by any stretch of courtesy was 1,092. We have already indicated our authority for this. Now we will quote a trade authority—the *Journal de la Librairie*—which would be accepted as such in any part of the world in which good books are read and valued. This periodical tells us that during the same year 8,285 literary works were published in France, not to mention scientific works; it shows that the number of musical compositions alone was greater than that of all our books put together, including reprints, new editions, translations, &c. It may be replied that although France thus issues so many thousands more than we in one particular year, she does not exhibit such a preponderance, in general, in proportion to her population as compared to ours; but the fact is not so. She has always, during our existence as a nation, published vastly more than we, and, it must also be admitted, a very different class of books, in general, from ours. According to the *Journal* already mentioned, the number of books published in France from November 1, 1811, to December 31, 1855, amounted in round numbers to 271,994, exclusive of engravings, lithographs, musical compositions, &c., which would swell the number to nearly half a million of publications.

We have no statistics of the book trade in the United States for the corresponding period; but so far as we have statistics they present a striking contrast. In Trübner's "Bibliographical Guide to American Literature" we find a table that gives the number of books of all kinds published in this country for the twelve years preceding 1842. The total is only 1,205; and of this number 592 were reprints. According to this estimate the average yearly issue for the whole United States fell short of 101 books of all kinds; and the table from which we quote is copied by "Appleton's New American Cyclopædia," without any pretension that it does not give the full number.

Now we will turn to another "despotism" and see how its manufacturers of books will compare with our own. Take Austria, for example. This is a country which our politicians are in the habit of regarding with great pity on

account of the benighted condition of the inhabitants, arising from their having no liberty of the press worthy of the name, no opportunities of obtaining information as we have, &c. But the statistics tell a very different story. The most recent we have at hand are those of Dr. Wurzbach, of the Vienna Imperial Library, who gives the number of publications issued in 1854 as 24,039; of this number 6,136 were Italian, 1,482 Hungarian, 815 Polish, &c., the number of German books being 12,983. Thus, strange and incredible as it may appear, more books were published in Austria in the language of one of the subject provinces of the empire than were published altogether in this country. Nay, according to the most reliable authorities, the number of volumes of one class alone annually put in circulation in France exceeds 10,000,000. As for Germany Proper, the average annual number of its book publications exceeds 10,000—more than a dozen times the annual average in this country.

The annual issue of books in England is very large, but not, as is generally supposed in this country, larger than it is in France or Austria, not to mention all Germany. On the contrary, it is far from being so large. But from evidence given before a select committee of the House of Commons in 1851, it appeared that of one class of books alone 29,000,000 were annually sold. From the year 1800 to 1827, according to the London Catalogue, there were 19,860 books published in England; from 1816 to 1851 there were published, according to the same authority, 45,072, which would give an annual average of 1,252!

Holland, whose population is estimated at only 3,000,000, published during the nine years from 1848 to 1856 1,799 books. The same little country published in 1856 1,859—many more than were published in the United States for nearly thirty millions of people.

These statistics will doubtless seem incredible to many, but they are nevertheless true. Any one who doubts may easily ascertain for himself that we indulge in no exaggeration on the subject, but simply note facts that are within the reach of every intelligent person who will give himself the trouble to consult any respectable recent history of the book trade.

But does it not seem more incredible still, and also more mortifying, that we are at least equalled, if we are not surpassed, in the number of books we publish annually, by the Russians? The statistics which we have at hand from this

source are not extensive or very recent, but they show that we cannot regard the great despotism of the North as in a very benighted condition, after all, as compared to ourselves. From statistics prepared by Dr. Vinzel, of the University of Dresden, it appears that in the year 1854 1,312 books were issued in Russia; of these 861 were in the Russian language and 451 were in foreign languages. Now, what will our politicians say to this? What will those in the habit of believing them say?

But let us consider the subject in another point of view. It is evident that in proportion as people use goods of any kind they must either manufacture or import them. Now, let us see how we will stand according to this test in comparison with some of the despotisms of Europe. First we turn again to France. Consulting the *Journal de la Librairie* again we find that, notwithstanding the vast number of books manufactured in that country during the years 1854, 1855, and 1856, books were imported to the estimated value of \$1,175,000. It will be seen that the country could well afford to pay this sum, considerable as it is, for foreign books, from the fact that it exported during the same period, nearly eight million dollars' worth (\$7,975,060). Other authorities make the exports still larger. But we always prefer moderation in our statements to anything that may seem even to border on exaggeration. These figures show that the French publishers not only supply an immense demand at home for books, but also derive a large revenue from those they furnish foreign countries. Can our publishers say anything like this of themselves? How much revenue do they derive from the books they export? It is idle to conceal that the amount would hardly be worth mentioning.

Then it may be said that in imports, at least, we rank very high; if we do not manufacture a large amount of books ourselves, we import a large number; and this would account by itself for our superior intelligence; but, unfortunately, it is not true; the number we import is very moderate. If we glance at the statistics of those countries which export most books we shall find that we are by no means their best customers; we shall see that some of the smallest of the third or fourth-rate kingdoms of Europe import as well as manufacture more books than we do. This is true, for example, of Belgium; it is true of Switzerland; it was true of Sardinia before the recent changes took place in

Italy. It will, perhaps, be thought worse than all that Spain imports more books than the United States, but such is really the fact. Nor can it be said that it is similarity or dissimilarity of language or religion that causes this difference, since, although the language and religion of England are the same as our own, the latter is the largest buyer of French books next to Belgium and Germany; whereas the United States rank in that respect after Spain and Sardinia.

May it not well be asked now what is the source of the superior intellectual advantages of which our politicians boast? Perhaps we shall be told that it is to be found in our libraries; but, alas! the contrast is still more striking. It may seem a gross exaggeration to say that the libraries of Paris alone contain more works than those of the whole United States put together; nevertheless, such is the fact. But are the public admitted to the former as they are to the latter? Are Frenchmen allowed into the great libraries of their country as freely as Americans are? Certainly. All that is necessary in order to gain admission to the principal libraries—the greatest in the world—is to procure an introduction from some one known to the authorities as respectable; and the object of this introduction is simply to exclude common thieves, who would steal the books and sell them. There is not a single country in Europe that has any pretensions to enlightenment but has libraries which are open to the public, at least two or three times a week, on similar terms. No one is so poor but he can gain admission, if he is only believed to be honest by some respectable person who will give him a line to say so. If we have a few great libraries in this country—that is, libraries which all may enter and profit by without charge—they are the gifts of benevolent individuals, not institutions established for the public benefit by our politicians.

We have already said that it is not republicanism which is to blame for those humiliating contrasts; and we have also said that they are not caused by any remissness or any lack of appreciation of intelligence or knowledge on the part of our people. Our form of government is quite as favorable to the manufacture of books, the increase of knowledge, and the general development of the human mind, as that of England, France, or any other country. The great difficulty is, that we have too many politicians and too few statesmen. Men who know little or nothing about books themselves

cannot be expected to do much to encourage or increase their circulation. Their books are their newspapers; these, indeed, they do encourage, because they think they contribute to their fame as well as to their interest; and, accordingly, we can show as large a circulation of newspapers as any country. Neither England, nor France, nor Germany, can approach us in this department; nay, regarding the circulation of the newspapers as a criterion of intelligence and intellectual activity and ability, we surpass the Greeks and Romans in their palmiest days!

But this will not do. Well-conducted papers are useful, interesting things; and there is a good deal to be learned from them. For one of this character, however, there are ninety-nine of the opposite. The latter are empty, dull, and vicious just in proportion as books are scarce. Now, cannot this state of things be remedied? If we thought not, we would have said nothing about it. We would much rather have spoken in the opposite sense. We have already alluded to the principal cause; but it is not any one law or series of laws that have produced such injurious results. The general tendency of our legislation is to prevent the growth of sound intelligence instead of promoting it.

We do not say that even the worst of our politicians design to discourage intellectual progress; but this does not mitigate the evil. No matter what the design of our legislators is, the results are the same if laws are passed which force our publishers either to buy their paper, printing, binding materials, &c., abroad, or avoid publishing any books except those of a popular kind, which would be likely to have a pretty large sale, even at the high prices which they must charge for them in order to do justice to themselves. Had no laws been passed having an obvious tendency to increase the price of books so as to place them beyond the reach of a large proportion of the people, this would not have justified our legislators in allowing this state of things to continue. It is their duty, not only to avoid enacting laws which are adverse to the progress of intelligence; it is incumbent on them to enact laws for the express purpose of encouraging that progress.

In making these remarks we are not at all unmindful of our common-school system. In general this is very good; it does much service. But who needs to be told that the best of our common schools do no more than to lay the groundwork of a plain education? Were the school-books even cheap, which is

far from being the case, other books would be required, even by "the masses." If they cannot afford them, their intelligence will always be of the school-boy kind, except it be true that they get all the additional information they need from the newspapers. If they only need to be told what are the qualifications of certain candidates for office, what great abilities they possess, and how full of integrity and patriotism they are; and what stupid, unprincipled miscreants are their opponents; how unfit the latter are for any office; how they ought to be inmates of a prison rather than of any respectable establishment. If "the people" only required intelligence and information of this kind, then, indeed, it might be admitted without hesitation that they were in no need of books, at least that they want no better works than the cheapest of the yellow-cover class.

If our legislators did nothing worse than to secure a monopoly for the paper manufacturers, would it not have been bad enough? would it not have justified the charge of discouraging the publication of books? The paper manufacturers are wealthy; they can afford to give handsome presents; therefore they must be "protected." Those Europeans who would sell us paper in our own cities for less than half what they do are prevented by various enactments from doing so; and the consequence is that our publishers have to go to London, Paris, or Brussels, as already intimated, and get all the materials for their books there, taking the latter home with them fully manufactured, even to the binding. The enemies of republicanism may well ask who can recommend a system that leads to such results. Indeed, its warmest friends may do so, at the same time asking themselves are they unshaken in the high opinion they have hitherto entertained of republicanism and its influence. Nay, would it not be nearly sufficient to shake our own faith did we not know from experience that it is not republicanism that is to blame, but the politicians, whose aim is to secure money and influence for themselves?

The argument of the politicians who thus virtually shackle the press is that of the worst despots, namely, that "the government must be supported." They forget that it is a poor country that cannot support its government without taxing knowledge; ours is certainly not such a country. We have ample sources of revenue without laying such taxes on the materials for manufacturing books as produce results like those indicated.

In all free countries taxes are regarded as voluntary donations from the people to the government. This was the opinion expressed by Lord Chatham in his great speech on the just complaints of the American colonists; it is also the opinion of Blackstone, Adam Smith, and many other authorities equally distinguished. But would any intelligent people agree to a tax which they knew would have a tendency to check intellectual activity and prevent the diffusion of knowledge?

It is the duty of every liberal government—indeed, of all governments worthy of the name—to avoid as much as possible taxing what is calculated to exercise great influence on the wealth and character of the nation. This principle was recognized so early as the time of Solomon, and those who violated it did not do so with impunity. We learn from the best authority that Aaron was stoned to death for exacting unjust tribute; and that at the commencement of the reign of Solomon's son the ten tribes seceded for a similar reason.

The republican Athenians paid no direct taxes, except when convicted of crimes; the government was supported not by taxes on the necessities of life, on books, on paintings, or on statues, but chiefly by levies on the lands of the Republic. The common people, far from paying any taxes, except whatever duties they had to pay indirectly for forcing commodities that could not be produced at home, received large appropriations annually from the state for public games and spectacles. Be it remembered that at these games and spectacles the noblest productions of the Athenian intellect were read by their authors and subsequently commented upon by critics, while the best painters and sculptors exhibited their works in a similar manner. Thus the government of the small and not very fertile state of Athens gave the people money to enable them to gain information and improve their minds, as well as to amuse and entertain themselves, instead of making knowledge and information so dear as to place them beyond their reach.

Nor would Rome have been so long the mistress of the world had she pursued a different course; she certainly would not had she pursued that of our politicians. During the Republic foreigners had to pay four-fifths of the expenses of government. Instead of imposing heavy taxes on the people, large donations of land were made to them periodically. At other times money and corn were distributed to them alternately. Even the great Cæsar found it necessary

to pursue this course when his power was at its climax and the world acknowledged his sway ; he did not dare, fond as he was of money, to impose taxes on the necessities and rational pleasures of life much less on those productions whose influence distinguishes man from the brute.

After Cæsar's time it was, indeed, different. Although it was he who founded the empire, he was too wise a statesman to lay any heavy pecuniary burdens on the Romans. But his followers pursued the opposite course just in proportion as they are known to posterity as tyrants. Caligula and Nero were adepts in the work of taxation, both direct and indirect. These, indeed, taxed knowledge and everything else that was good. But even they did not do so to such an extent as the legislators of the model Republic of the nineteenth century. Bad as Nero was, no Roman citizen had to go to a foreign country to manufacture Roman necessities which could not be manufactured at Rome on account of heavy taxes imposed on the materials of which they were composed.

As for republics, ancient or modern, we may search their histories in vain for a parallel to the condition of affairs to which we are reduced ourselves in the manner indicated. The nearest approach to it we find in the Republic of Venice. But we do not read in the darkest of her chronicles that any Venitian bookseller had to go to Paris, London, or Madrid, to manufacture books or other commodities for the use of his fellow-citizens. In other respects we should be sorry to compare the Republic of the United States to the Republic of Venice. The former, indeed, is not stained with so many crimes as the latter, and we trust never will. We make the comparison only so far as taxes on knowledge and intelligence and the encouragement or discouragement of intellectual progress are concerned ; and in this respect the Venetians had undoubtedly the advantage of us, notwithstanding the best we can say of our public schools.

Our politicians are very fond of comparing this country to England in regard to freedom and intellectual advantages of all kinds. We do not deny that England deserves to be regarded as a model in many respects ; on the contrary, it always affords us pleasure to give prominence to the truth. But is it not a humiliating reflection that while England makes progress in rational intellectual liberty we retrograde ? Let this be denied as it may, it is nevertheless a fact—one that admits of the clearest proof. Even in the department of newspapers, how much more liberal is the British Parlia-

ment than the Congress of the United States? Prior to 1855, English newspapers were subject to a stamp duty of one penny each; the stamp may now be put on or not, at the option of the publisher; but if it is put on it exempts the paper from postage; and a dozen persons may send it about to each other through the mails without any cost whatever. How different is the fact with us! If we sent the same paper as often as it is sent in England it would often cost us the price of a book, even at the high rate at which a book is sold in this country.

Still more liberally, if possible, is the circulation of periodicals and books encouraged by the British Parliament. But what encouragement does Congress give in this respect? How much does it cost to send a book, or even a periodical, from one city of the Republic to another? Those Englishmen who are most prejudiced against republics, and against our Republic in particular, can hardly believe that we are so heavily taxed in this matter.

Then compare the postage on letters. One penny takes a letter from any point in the British Islands to another, from the extreme south of Ireland to the extreme north of Scotland; but the least we can send a letter for beyond the precincts of the city or town in which we write is three cents. This, however, gives no idea of the difference in the cost. We have to pay at least three times as much for good letter or note paper as the English have. Can we say, then, that epistolary correspondence is as much encouraged by the Republican Congress as it is by the Royal Parliament; nay, must we not admit that as compared with the latter the former discourages it? And who will deny that epistolary correspondence is a means of intellectual improvement and culture? How many have become distinguished as authors who tell us themselves that it was by corresponding with their friends they learned to write with facility and elegance? But no such testimony is necessary, since every intelligent person is aware that there is no information or knowledge, however important or profound, which may not be communicated in the epistolary form. Is it not, in a word, the form in which the most valuable discoveries and inventions have first been communicated to the world? But, as we have seen, our politicians lay a double, treble—nay, quadruple—tax upon it, since they raise the price of paper, pens, ink, &c., and finally charge us three cents postage if we only want to send a line from New York to Brooklyn; two cents if we only want to send it to the next street in our own city.

Without entering into any particulars relative to French taxation we may say, in general terms, that the people are less heavily taxed than those of England or the United States. We are well aware that the reverse is what is generally believed in this country; but it is not so. The French, like the ancient Romans, make foreign nations, to whom they furnish so much of the products of their industry, pay a large proportion of the expenses of government; and the greater part of the remainder is derived from the land. But it is sufficient for our purpose that, let what may be taxed in France, no one can justly say that there is a tax upon knowledge in that country, or that its government discourages intellectual progress. Her literary and scientific institutions are too famous for their superior excellence to render any demonstration of this fact necessary. Not only the French Academy, the Institute, the Academy of Sciences, and the Jardin des Plantes, receive large annual contributions from the public treasury; the University of France, and the College of France—two other great institutions—are equally favored and protected. If all this is not evidence that the development of the intellect is not discouraged in France, that French taxation does not place beyond the reach of Frenchmen even the noblest productions of the human intellect, we have only to remember how incredibly cheap books of all kinds are sold throughout France. Everyone who has visited that country and taken any interest in the subject under consideration has been surprised to see books sold for about twenty-five cents of our money which, if printed in New York, Boston, or Philadelphia, would cost from a dollar and a half to two dollars. The books which are sold in Paris for a few sous would cost at least half a dollar or seventy-five cents if published in this country. And if we take a Paris book that costs five sous and compare it with a New York book that costs fifty or seventy-five cents, our surprise will be increased rather than diminished; for we shall find not only that the paper of the former is much better than that of the latter, but, also, that it is more correctly and more legibly printed.

We certainly do not speak from personal feeling in this matter; we have no complaint to make on our own part. Others may upbraid the nation with want of appreciation of their labors, and mourn that the age in which they live lags so slowly behind them; but we can make no such pretensions. If paper, printing, &c., are excessively dear in this

country, the liberal patronage which we receive enables us to meet the cost without much difficulty, and we never had any ambition for accumulating money for its own sake. We treat the subject, then, as we do any other in which the public has an interest. There is no good reason why all the materials necessary for the publication of books and the diffusion of knowledge should be nearly twice as expensive in this country as they are in France, England, and Germany—some of them three times as expensive. We regret that bad legislation is the cause of it, and that nothing reflects more discredit on the Republic. In a word, as long as the present state of things continues, as we have indicated—as long as our publishers find it more profitable to get their books manufactured in Europe than at home—instead of boasting of our self-government, we should indignantly protest against this penny-wise-and-pound-foolish policy of our legislators; for, however harsh or incredible it may seem to those who do not bestow much thought on the subject, certain it is that the tendency of a certain portion of our laws is to *impede the acquisition of knowledge*.

ART. VII. — *Laus Venæris and other Poems and Ballads*. By ALGERNON CHARLES SWINBURNE. 12mo, pp. 328. New York: Carleton, 1866.

It is often difficult to distinguish a depraved taste as a cause from unprincipled avarice. We cannot undertake to determine to which should we attribute the selection of this book for republication in this country; but there can be no question among those who examine it and are capable of forming an intelligent opinion of its character that it has resulted from one defect or the other. We wish the reader to judge the publisher as dispassionately and fairly as possible, remembering that sometimes one cannot help having a depraved taste. This is the case when not only has his education been neglected, but he has been placed in circumstances in which his natural taste, if he had any, has been vitiated by "evil communications."

It is none of our business to inquire whether Mr. Carleton should be placed in this category or not; we have nothing to do with any one's private affairs; we have a right to criticise only what he does in his public capacity, and we have no wish to do more. In the present instance this,

indeed, is quite enough ; no other publisher, not even Peterson, of Philadelphia, has evinced a more depraved taste ; no publisher in this country has so flagrantly offended public decency.

This is no new discovery or hasty conclusion on our part. Six years have now elapsed since we denounced his attempt to introduce to the youth of this country the novels of Balzac, which had been suppressed even in France for their gross and shameful immorality ; novels in which adultery and fornication, moral and religious infidelity of all kinds, are praised as virtues, while marriage and the duties pertaining to it, piety and veneration for the beneficent and good, are ridiculed as superstitious weaknesses. These performances, with the brand of infamy stamped upon them in turn by France, England, and Germany, were sought to be introduced to the wives and daughters of America as the best specimens of modern literature.

We think we may now refer with just pride to our exposure of that indecent attempt in the article entitled "French Romances and American Morals," in our number for December, 1860 ; for not only did it elicit the approbation of the most respectable journals in all parts of the country, but it had the effect to force the publisher to relinquish the enterprise after two or three volumes of the series had been published. If our memory is not at fault the volume which was in press when our article appeared is the only one issued since, although the publisher had announced in all the papers, with his characteristic flourish, that arrangements had been made for the issue of a complete duodecimo edition of Balzac's works. Whether it was a depraved taste or unprincipled avarice, or both combined, that caused the attempt which ended thus, we leave the reader to judge.

It is by no means the only instance, however, in which Mr. Carleton has offended the public, before the present, by selecting foreign works for publication in this country which scarcely any other publisher could be induced to issue. In proof of this we need only mention the attacks which he has published both on the great Founder of Christianity and on his Apostles. Bad taste alone would hardly account for the publication of works of this character ; we fear that avarice and want of principle had more to do with the circumstance.

Before this can be fairly determined, however, it is necessary to bear in mind two or three more facts. All the respectable publishers of London refused to have anything

to do with "*Laus Veneris*," and all honest critics denounced it. Those who thought the author's previous works passable, though rather dull, spurned this as something too filthy to be touched. Even Moxon & Co., after issuing an edition of the book were so much ashamed of what they had done that they withdrew it at once—that is, they suppressed it as an indecent thing.

In this country it has been regarded and treated in the same light. Messrs. Ticknor & Fields had published some of Mr. Swinburne's former efforts, but they did not hesitate to exclude "*Laus Veneris*" from their repertoire. We are assured that other American publishers examined and threw it aside in a similar manner; but it seems it was all the more attractive to Mr. Carleton on this account.

It is well known how easily those who are criticised can discover that their critics have been actuated by some diabolical motive or other. Now we shall doubtless be told that had this book been published by Ticknor & Fields we would have found no fault with it. We admit that there is one good reason for this accusation, namely, that we have never spoken in such terms of a book emanating from that house as we have of Carleton's books; but it is because the former have never issued such as the latter. This is a fact which every one of our readers will sustain us in. There are no American publishers of whose books we have spoken in higher terms than we have of those of Ticknor & Fields; but what true friend of American literature will deny that they deserve this distinction? At the same time, it is not true that we have praised every publication of theirs which we have taken up to examine. We need not go beyond Swinburne's own books for a refutation of this, for we never had a very high opinion of that gentleman's performances, although we had every disposition to do him full justice. Our critique on his "*Queen Mother and Rosamond*," as published by Messrs. Ticknor & Fields, in our number for last June* will show that, far from bestowing exaggerated praise on the book, we assigned to it but a *fifth* rank in the department to which it belongs. This was no hasty judgment, but the result of a careful and impartial examination; or if we had any partiality it was undoubtedly in favor of the author. Yet, the terms in which we introduced the book to our readers are the following:

* pp. 183-8.

"It is easy enough to write in a tragical manner; there is good authority for the opinion that it may be done so as to make, not only men, but angels weep, without any genius and with but little talent, and yet, perhaps, there is nothing more difficult than to produce a good tragedy. Sufficient proof of this may be found in the fact that not more than a dozen, including ancients and moderns, have entirely succeeded in doing so. But shall we rank Mr. Swinburne among this dozen? By no means. Shall we rank him in the second class, which numbers some two dozen? The answer to this, too, must be a negative; so would the third and fourth questions; but the fifth might be an affirmative. That is, we might rank our author among the five hundred who have written some very passable performances which they have called tragedies."

We gave our reasons in full for this and sustained them by quotations from both the pieces named. Nor did we omit to point out the spurious morality of "The Queen Mother," or the bad taste and lack of judgment with which Denise, the silly mistress of Charles, was invested with the character of a heroine. All this impressed us with a very low opinion of the culture of Mr. Swinburne; and to our last extract from the "Queen Mother"—having previously remarked that the tragedy "ends rather farcically"—we appended the following observation: "There is nothing instructive in this; nothing that excites either horror or pity; neither a good example nor a good precept is presented to us."—p. 187.

We regarded this book as passable, however—such as one fond of that sort of thing might take up when he had nothing better to read; and we said so. In short, we never took up so dull and aimless a reprint with Ticknor & Fields' imprint upon it; though we had to examine many a worse one, in every sense of the term, bearing the imprint of those American publishers who care little for the morality or immorality, the poetry, or want of poetry, of any book, only in proportion to the number of dollars which it brings into their pockets.

So much, then, for our motive in taking up *Laus Veneris* as we did Balzac's similar performances, to warn the pure and credulous against the filth which forms its staple, assuring them that the so-called "Leaves of Grass," whose character we also exposed, was a decent book of its kind—and a brilliant one withal—compared to this. We have no disposition to meddle with such books, but no ulcer is so loathsome but that the surgeon must apply his lancet to it in order to preserve the healthy surrounding parts from its noxious influence. He is bound to do so though the putrescent and fetid matter which it contains should squirt into his

face. And those who look on must regard the operation in the same light, and remember that they are over-fastidious who think that they will suffer any serious injury from seeing even the worst gangrene dissected when there is neither infection nor contagion to be apprehended.

It is natural enough that a writer of Mr. Swinburne's mental calibre, degree of culture, and grade of morality should write a book like this when he failed to attract much attention in the legitimate way. Seeing that he could collect but a very small audience when he wrote in a style which was somewhat in accordance with that of civilized society, he turns round and adopts that of the brothel and the gambling-house. That this is precisely what he has done we will now proceed to show, although we must sully our pages in doing so. Let us first turn to the piece which gives its title to the book, and see whether its character is such as to justify our remarks. We think there can be no dispute on this point after we have given a specimen or two. It rarely satisfies Mr. Swinburne to be merely immoral; he must scoff at religion at the same time, as in the following stanza:

"Lo, she was thus when her clear limbs enticed
All lips that now grow sad with kissing Christ,
Stained with blood fallen from the feet of God,
The feet and hands whereat our souls were priced.

Alas, Lord, surely thou art great and fair,
But lo her wonderfully woven hair!
And thou didst heal us with thy piteous kiss;
But see now, Lord; her mouth is lovelier.

She is right fair; what hath she done to thee?
Nay, fair Lord Christ, lift up thine eyes and see;
Had now thy mother such a lip—like this?
Thou knowest how sweet a thing it is to me."—pp. 3, 4.

Need we say that there is not a single poetical line in this that would relieve its gross indecency? Many writers have mocked religion as well as virtue; but Spinoza, who had no pretensions to the poetic gift, is the only one we remember who did so in such dull terms as this. The comparison does injustice, however, to the author of the *Tractatus Theologico-Politicus*, for if the latter erred he did so in a philosophical manner; he adopted the language of decorum and refinement, and addressed himself only to the learned, so that the illiterate might not suffer from his teachings if their tendency was injurious to society. Mr. Swinburne, on the contrary, addresses himself to the most vulgar class, and

panders to those passions which they possess in common with the brute. His American publisher compares him to Byron; but that voracious individual might as well compare his own daubing in his "Artist in Cuba" and one or two other similar performances to the inimitable caricatures of Hogarth. Even in "Don Juan" Byron never forgets that he is a gentleman; still less does he forget that to be bawdy and profane is not to be poetical. After a good deal of raving, in which there is not a trace of genuine passion, our poet gives us one of his characteristic descriptions of love, but one stanza more is all we can feel justified in extracting from "Laus Veneris":

"For I came home right heavy, with small cheer,
And lo my love, my own soul's heart, more dear
Than mine own soul, *more beautiful than God*,
Who hath my being between the hands of her."—p. 19.

Comparisons like "more beautiful than God," &c., need no comment. Yet this is by no means the most objectionable piece in the volume before us. All that is great, good, and venerable in earth and heaven is subjected to mockery and derision in order that love, or rather the most brutal lust, may have the more glory, as if the men of the present day had become so enervated and spiritless that it was necessary to stimulate their passions in this way to prevent the species from becoming extinct.

Lucretius has, indeed, great faith in the power of love—*alma Venus*—and no faith in God. Thus far we may compare Mr. Swinburne to the author of *De Rerum Natura*, but there is not the slightest resemblance after this. Lucretius errs, it is true, most grievously, but he does so in a strain that is beautifully poetical, frequently sublime, and philosophical withal. If it can be said of any poet that the light which leads him astray is from heaven, it can of Lucretius; but we really see no light from anywhere in the rhymes of his modern imitator. As for Ovid, we would no more compare the author of "Laus Veneris" to him than we would compare the song of the corn-crake to that of the nightingale.

But let us turn to another poem or two before we ask the reader to decide whether we judge Mr. Swinburne or his publisher too harshly. Our author overflows so much with nastiness that even "A Christmas Carol" suggests nothing to him but the coarsest mockery. In a poem bearing this title the following stanzas occur:

"Joseph had three workmen in his stall,
To serve him well upon,
The first of them were Peter and Paul,
The third of them was John,
Mary, God's handmaiden,
Bring us to thy Son's ken.

'If your child be none other man's
But if it be very mine,
The bedstead shall be gold two spans,
The bedfoot silver fine,
Mary that made God mirth,
Bring us to thy Son's birth.

'If the child be some other man's,
And if it be none of mine,
The manger shall be straw to spans,
Betwixen kine and kine,
Mary that made sin cease,
Bring us to thy Son's peace."

—pp. 242, 243.

Had Tom Paine pretended to be a poet he would certainly have given us something less disgusting than this in the form of poetry; otherwise the enterprising individual who published his "Age of Reason" would hardly have attempted his "poems."

According to Mr. Swinburne the only thing truly great is love, that is lust. The love which man has, and ought to have, for woman is the burden of all his rhapsodies; yet a fouler libeller of the sex than he has never set himself forward as its champion; were woman what he represents her she would be an object of loathing rather than of love. Most people think that women who live a religious life are not likely to be vicious; but, according to our poet, these are the worst class, and religious men he regards in the same light. He devotes a long, tedious rhapsody entitled "St. Dorothy" to the elucidation of this doctrine. Choosing Rome as the scene, our poet proceeds to show how easily pious people seduce each other. When overtures are made to the lady she first pretends to be shocked, but soon permits herself to be persuaded. Before she yields to her own lust, as well as that of her seducer, she is made to offer up a sort of burlesque prayer, as follows:

"Christ king, fair Christ, that knowest all men's wit
And all the feeble fashion of my ways,
O perfect God, that from all yesterdays
Abidest whole with morrows perfected,
I pray thee by thy mother's holy head
Thou help me to go right, that I not slip.

I have no speech nor strength upon my lip,
 Except thou help me who art wise and sweet,
 Do this too for those nails that clove thy feet,
 Let me die maiden after many pains,
 Though I be least among thy handmaidens,
 Doubtless I shall take death more sweetly thus."—p. 269.

The additional part of her story is too obscene to be quoted. And still worse, if possible, is the piece entitled "Dolores" (*Notre Dame des Sept Douleurs*). It is difficult to select anything from this that is fit to be read; indeed, there is nothing of the kind in it. We can only give as a sample a stanza or two which, however objectionable in this dress, are not so much so as others in the same piece:

"O garment not golden but gilded,
 O garden where all men may dwell,
 O tower not of ivory, but builded
 By hands that reach heaven from hell;
 O mystical rose of the mire,
 O house not of gold but of gain,
 O house of unquenchable fire,
 Our Lady of Pain!

Who gave thee thy wisdom? what stories
 That stung thee, what visions that smote?
 Wert thou pure and a maiden, Dolores,
 When desire took thee first by the throat?
 What bud was the shell of a blossom
 That all men may smell to and pluck?
 What milk fed the first at what bosom?
 What sins gave thee suck?"—pp. 172, 173.

In reproducing these passages we are aware that we have sullied our pages; but had we not done so we could hardly have expected our readers to believe that any American publisher would reprint a book of the real character of "*Laus Veneris*." The fact that so many of Swinburne's own countrymen refused to have anything to do with the work, that the publishers of his former performances spurned it as a filthy thing, might indeed have been regarded at least as presumptive evidence of its indecency. But all do not inform themselves on such topics; besides, many have a notion that they are often the best books which are condemned in Europe. Condemned books are indeed sometimes witty; they are occasionally philosophical as well as poetical, but for the rest they are seldom worth much. It is true that the volume before us has no such redeeming feature, and this may be urged as reason why we should not have noticed it. We admit that it is too dull and prosy to do much harm,

even among the most depraved and illiterate class, and that it is too coarse and vulgar to exercise any influence among the cultivated class. But there is another fact which has to be taken into account; there is no book so vicious and worthless but that its publisher can induce certain papers to praise it. Even respectable papers are sometimes imposed upon in this way; "first-rate notices" find their way into them in which obscenity and licentiousness receive the name of "warmth," "effervescence of genius," &c.; and thus the innocent and pure are led to read performances which are only fit for the most abandoned.

So far, then, as the author is concerned we might have allowed the book to fall unheeded into the oblivion to which it is destined. But is the publisher the less to blame because the poisonous drug which he presents as a wholesome aliment is compounded in such a stupid, clumsy manner as to be innocuous? If one publisher may corrupt the youth of our country with impunity, why may not another? The police will interfere, it seems, only with poor wights who issue nine or ten pages of obscene matter with a yellow cover, and with those who issue pictures of a similar character; it would appear that what they find in book-form, bound in muslin, &c., is all right, no matter how much it outrages public decency.

But if the authorities will connive at vice and licentiousness where they find them in fine garments or in tinsel, the public should vindicate itself. Our self-respect requires that if a bookseller palms off an indecent book on us to-day for a decent one, we ought not to take his word to-morrow when he presents us another book. Who would not shun the broker who had intentionally given him brass for gold? and might not a vicious, licentious book injure one's family much more than the loss of the gold for which brass was fraudulently given? Let no one do, however, but what he thinks fair and just; if a publisher is justified in selecting for publication in this country the most objectionable books published abroad—books which vie with each other in pandering to vice and seeking to bring religion into contempt—then Mr. Carleton is right and ought to be encouraged, and we are wrong in finding any fault with so enterprising a person.

ART. VIII.—*Speeches in Congress, and other Documents.* 1866.

On almost the first day of the first session of the present Congress a resolution was introduced by Mr. Donnelly, of Minnesota, as follows :

Whereas, Republican institutions can find permanent safety only upon the basis of the universal intelligence of the people; and,

Whereas, The great disasters which have afflicted the nation and desolated one-half of its territory are traceable in a great degree to the absence of common schools and general education among the people of the lately rebellious States; therefore,

Resolved, That the Joint Committee on Reconstruction be instructed to inquire into the expediency of establishing in this capital a national bureau of education, whose duty it shall be to enforce education without regard to race or color upon the population of all such States as shall fall below a standard to be established by Congress; and to inquire whether such a bureau should not be made a permanent and essential part of any such system of reconstruction.

The above was argued by the House of Representatives. Although it had especial reference to the poor whites and newly made freedmen at the South, and seemed designed to introduce the subject of education as an element of the plan of reconstruction, after considerable deliberation and discussion it passed the House near the close of the session, providing for a department of education in our government, with duties and privileges relating to the subject of education throughout the whole country. Preliminary to the special consideration of this new department we may briefly advert to other subjects of an educational character which came before Congress, and some of which are affected by the department in question. Bills for the establishment of a mining bureau and for the granting of one million acres of the public land for a mining college were introduced at different times by Mr. Stewart, of Nevada. Their object is to develop the mineral opportunities of the country. Although the subject was treated with favor, nothing definite was arranged. Similar favor was shown to a bill proposing to grant a million acres of the public land for the benefit of the public schools of the District of Columbia.

The author of the above resolution introduced a petition coming from the National Normal School Association asking for such a grant of land as has been made for agricultural colleges, in order to establish State normal schools. This memorial states that there are 2,500,000 children in the Southern States, and that normal schools are needed to prepare the 50,000 teachers necessary to instruct them. The

question of repealing the internal revenue tax on school books was considered and appropriately referred, as well as the more important petition that Congress send to every public school in the country a copy of every public document published.*

The act of 1862 making a grant of land to the States for agricultural colleges and the study of the mechanic arts was taken up with reference to an extension of the time in which States may accept the provisions of the act, and to provide for the admission of all persons to the privileges of their colleges without distinction of color. The Military and Naval Academies were considered with a view to provide for the admission to the privileges of the same of those who have been sons of officers or privates who have died in the war. A change in the age and requirements for admission was contemplated in the same bill.

On February 15 a bill was introduced by Mr. Garfield, of Ohio, providing for a Bureau of Education. A select committee on this proposed bureau reported a bill for the same, which was rejected by a vote of 69 to 51. But near the close of the session a reconsideration of the vote took place, when, by a vote of 80 to 44, the bill was passed by the House of Representatives as follows:

SECTION 1. That there shall be established at the city of Washington a Department of Education for the purpose of collecting such statistics and facts as shall show the condition and progress of education in the several States and Territories, and of diffusing such information respecting the organization and management of schools, the school system, and methods of teaching, as shall aid the people of the United States in the establishment and maintenance of different school systems, and otherwise promote the cause of education throughout the country.

SEC. 2. That there shall be appointed by the President, by and with the advice and consent of the Senate, a Commissioner of Education, who shall be intrusted with the management of the department herein established, and who shall receive a salary of \$4,000 per annum, and who shall have authority to appoint one chief clerk of his department, who shall receive a salary of \$2,000 per annum; one clerk who shall receive a salary of \$1,800 per annum, and one clerk who shall receive a salary of \$1,600 per annum, which said clerks shall be subject to the appointing and removing power of the Commissioner of Education.

SEC. 3. That it shall be the duty of the Commissioner of Education to present annually to Congress a report embodying the results of his investigations and labors, together with a statement of such facts and recommendations as will in his judgment subserve the purpose for which this department was established. In the first report made by the Commissioner of Education under this act there shall be presented a state-

* We would, however, have an exception in regard to Congressional speeches, for there are many of the latter that would do the schools more harm than good.

ment of the several grants of land made by Congress to promote education, and the manner in which these several trusts have been managed, the amount of funds arising therefrom, and the annual proceeds of the same, as far as the same can be determined.

Sec. 4. That the Commissioner of Public Buildings is hereby authorized and directed to furnish proper offices for the use of the Department herein established.

Such is the bill recently passed by the House of Representatives designed to constitute a Department of Education. So great is the importance in our country of the work of education that a measure like the above should be considered faithfully, not only by the legislators of the people, but by the people themselves. The advantage of such a department is at the outset apparent in the assistance it will or ought to render to Congress in legislating upon this subject. The interests of education in their various aspects were brought before Congress, as we have seen above, and received with some favor; yet there was a lack of general interest in regard to them and failure to come to any decisive action. May it not be that the principal cause of this is a want of information, which statistics provided and laid before Congress in an annual report by the department in question would supply? for instance, in regard to agricultural grants for the purposes of education. Let it be ascertained where they have been made, whether for colleges, for agriculture, or mechanic arts, or for public schools. Let some idea of the results be communicated. Let statistics be presented with reference to the state and wants of education among the freedmen and poor whites of the South.* These might

* We think our contributor might have added others nearer home. Would it not be interesting to have statistics relative to "the state and wants of education among the Congressmen themselves?" Is it not notorious that there are many "honorable" gentlemen whose education has been sadly neglected? Why not make some provision for these? If they were only taught the grammar of their mother tongue so that they could speak with tolerable correctness it would be a great advantage to the country.

It would not take much to establish a school for this purpose in the neighborhood of Washington at which honorable gentlemen could receive private tuition in the elementary English branches, and have a lecture on taste and decency at least about once a week. It might be intimated in the latter, but of course in a very delicate manner, that it is not seemly for legislators to give each other the lie, or to drink so much lager-beer, or any kindred beverage, as would render them unable to distinguish whether they were standing on their heads or on their feet, &c.

It could be so arranged, without any great cost to the nation, that after having undergone some preparation in this way, they could spend an hour each afternoon—Thursdays and Sundays excepted—for six months, in one of the recitation rooms of Georgetown College. If they could not be taught "the humanities" in this time, even by professors celebrated alike for their learning and for their success as instructors, they would at least be taught to behave themselves in a manner becoming the high position they occupy—a

be accompanied with suggestions in reference to normal schools there, or for the establishment of public schools, or schools for giving instruction in agriculture and the mechanic arts. If land grants are to be made for the purposes of education, it should be seen to that they are properly applied and laid before such of the people as they are designed to profit. With reference to the land grants already made there is at present a state both of ignorance and distrust. Perhaps nothing would do more to correct this than a national report setting forth their condition, nature, and objects. Like reports would be of the greatest help in the future in making similar grants and superintending their execution. The new department, then, is calculated to afford the advantages of both an educational journal and superintendent of education for the nation. As a journal it gathers statistics and information respecting the condition and wants of education throughout the country. As a superintendent it surveys the field and lays before Congress and the people the resulting observations and suggestions.

No part of the educational field so demands the attention of such a department as the freedmen just emerging from a state of enforced ignorance. Philanthropic and religious societies are doing much for them, as well as voluntary individual influence; but much more should be done, and there are abundant avenues for such a department to work through its statistics and observations, together with its suggestions in the reports to Congress and the people. One means has been alluded to in the normal schools for the education of colored teachers, the help of Congress in establishing which was asked for by the "Memorial of the National Normal School Association." As stated by Mr. Donnelly in the House, "such a measure is a necessity in the present condition of the South.

position truly honorable in itself, but upon which they bring contempt by their conduct.

If they underwent a training of this kind they would be infinitely better qualified to legislate on education than they are at present; and accordingly the public would have some confidence in their legislation on the subject. Had some such course been pursued in the past it would not have been necessary for us to write the article in this number entitled "The Acquisition of Knowledge impeded by our Legislators."

We trust we need hardly add that neither in this note nor in the paper alluded to do we mean to depreciate the intelligence or talents of those of our legislators who possess those qualifications. Far from doing so, we hold that there are men in both houses of Congress who are not surpassed in enlightenment or statesmanlike abilities by the members of any legislature in the world. All honor to these; but we most emphatically deny that any honor is due to the illiterate mountebanks who are privileged to legislate on education or any other important subject only in virtue of bribery and fraud.

It is the very least that could be done in justice to the great interests involved."

But the poor whites are another class at the South who in like manner need such assistance as a department of the kind, if properly provided for and conducted, will render. That there is a large class of such citizens lamentably destitute of education may be seen from the fact that in the loyal white regiments raised in Arkansas not one man in ten could sign his name to the pay-roll. In a state so near the sources of education as Delaware, one-fourth of the whole adult population cannot read and write. We may go further than the freedmen and poor whites and say that education has been the exception, not the rule, in that portion of our country called the South. In 1850 three-quarters of a million of dollars were expended in the slave States in support of public schools, while in the free states seven millions were expended. If we would rise above such results as follow a state of popular ignorance such as exists in States like Mexico, for instance, the great civilizer, education, must be called into active co-operation; and when so much is to be done in so vast a field, is it not for the interest, if not the duty, of Congress to take such means to accomplish the work as seem to be afforded through such an instrumentality as a National Department devoted to the subject? Apart from a sound development of civilization in this section of the country, nothing can do more than a wide-spread system of education to correct and obliterate feelings consequent upon the rebellion. General Banks stated in the House, when this proposition was under consideration, "that although he did not underestimate the importance of legislative measures or constitutional amendments, or any action of Congress, or of the Executive Departments, he thought he was justified in saying that any or all of such measures would have less effect than this bill. The true source of power that must be looked to for the establishment of the government in a form as perfect as before the war, or more perfect, was the education of the people."

But not only the South needs such assistance, the new States of the West need it, or at least may be greatly benefited by it. 12,000 emigrants from Europe have entered and settled in the single State of Minnesota the past season. The majority of these are entirely ignorant of our language. There are many more in this and other States who are in like manner ignorant of the language of the country. Now,

although we conceive patriotism and the devotion to a government like our own to spring essentially from the heart, still, in order to discharge properly the duties of citizenship, or even residence, such persons should have a knowledge of the language of the country, and obtain such knowledge of its institutions and civilization as can only be obtained by an extensive and thorough system of popular education. It will exert an influence upon the present generation; it will do still more upon that which is to come. Our government will be many times repaid for any efforts in this direction by the increased stability and prosperity thus ensuing.

But such a co-operative means as a National Department of Education, though it should principally and immediately have to do with the South and newly settled States of the West, will render valuable assistance to the older States of the Union where there already exists an extensive and sound system of popular education. That this is seen and felt follows from the many expressions of a desire for such a bureau by those actively engaged in the work of education from Boston to Pittsburgh, many of which have found their way into Congress in the shape of petitions. Such a desire has been felt for many years by leading and thinking educational men, and has been indorsed by State and national associations of teachers; such an educational headquarters would bring together and assimilate the Boards and systems of the different States. The good in each would tend more than at present to be incorporated in the systems of all.

Books, school-houses, educational periodicals and libraries, and the history of education in our country, are subjects of great importance and interest; and any instrumentality calculated to increase and diffuse information respecting them must be of direct and substantial assistance. Some of these considerations apply even more especially to the newer States. For instance, persons having the charge of education in those States have complained of the difficulty experienced by them in becoming acquainted with the latest and most approved text-books for the common-school. Any means which would convey to them information of this nature, or be able to furnish it if applied for, would accomplish a great good in this single direction. It is not to be expected that such a department would extend its efforts greatly with regard to the older States; its immediate sphere brings the introduction and diffusion of education in those sections which are now without it, and whose need and call for it is so press-

ing. But it is to be hoped that it will prove itself so efficient as to exert the influence and accomplish the work immediately, and then to contribute to the improvement of the educational work in the older States.

By the nationalization of education is meant the recognition of the work of education by the general government, not with a view to *enforce* it upon any State or community, but to elevate and give character to the work by the sanction and support of the government. The department in question, in order to accomplish its legitimate object and that which the friends of education expect of it, should be equipped and conducted with this in view. In France, Austria, Prussia, and Russia, the State makes provision for the common education of the people and gives the support of the State. Education and those engaged in it have, therefore, a position in those countries higher than with us. It is invested with a *character* the influence and dignity of which are increased by being noticed and fostered by the government. The nationalization of education that has been talked about is nothing more than a recognition by the general government of this influence, dignity, and character. The extremely industrious, working tendency of the people of the United States has acquired for us the criticism of being devoted to money-getting for its own sake. Industry has, without doubt, to a considerable extent degenerated to a state illustrated by the remark of the rich man who said he sowed and earned because he "liked to see the pile grow." Now, if we bring education into more prominence by giving it that circulation and character which its recognition and support by the government give it in other countries, and should give it here, the money-getting propensity would be corrected in a wholesome manner where it has degenerated to an evil prejudicial to patriotism and the highest social and intellectual advancement of the people.

With the exception of limited sections of the country, the people require to be impressed with a stronger realization of the worth and necessity of education. Time, it is true, must be the principal worker in accomplishing this; but the end can be greatly hastened, if we judge rightly, by the nationalization of education and the establishment of a department which, like a great tower of observation in the land, will observe what is being done in this field and what should be done, and which will communicate such observations to the people. All

higher education among us depends upon the common education in the lowest departments. We have colleges among us, but no universities in the highest and proper sense of the word. In order to elevate our colleges to universities an essential preliminary step is to make elementary education sounder, more advanced, and more extensive. So, too, private education must be resorted to instead of the common school in those communities where the popular mind is not fully enough impressed with the absolute necessity of a thorough and universal education to support such schools as will be sufficiently good for the highest and not too good for the lowest.

Besides these consequences, which we might expect to be produced from giving to education a national character, there would be another—that of raising the position of the teacher among us to one entitled to and commanding greater respect. In Germany the teacher constitutes one of the recognized professions, and a distinct course is provided in the university to prepare him for his work. Before such a training and such a profession can really exist with us, there must be a more distinct and living impression upon the national mind of the utility and necessity of the work which such a profession is to do. At present it is becoming more and more frequent for those who really adorn and are useful in the work of teaching to leave it for something else, both because of the limited attractions of this work and of the greater ones in some of the industrial occupations. It is true that the teacher must himself adorn and make respectable his occupation; but he cannot be expected to do that without the support and encouragement of the world about him, for all are subject to human passions and few are martyrs or missionaries.

It may be a long time before the proposed department and nationalization of education will accomplish the work expected of it; and it will doubtless operate in a very limited and imperfect manner at the outset. Yet it is a matter for congratulation that it has received so much favor as it has from the representatives of the people; and we mistake if it does not receive still greater favor from them and the people themselves, as it certainly should. If such an effort to exalt and extend education should fail of sympathy and support from the people there would be reason for a feeling of discouragement in the prospect of the future growth and success of our institutions, education, their foundation stone, being so lightly regarded.

It is proper that some of the objections urged in Congress and elsewhere to this department should be considered; but we can do so but briefly. In the first place, it is stated that "it was the educated men of the South who originated and supported the rebellion." The inference intended to be adduced is that education caused the rebellion. Yet such an inference is not generally mentioned by one who makes the above statement for such a purpose, because its truth could not be supported. The rebellion was originated and became what it did *in spite of*, not *on account of*, education. Still there are some who deny the utility of education in the schools. To their minds the education of nature, so to speak, or that which one obtains in his necessary contact with the world, is sufficient of itself and better than any other. To say nothing of any philosophical view of this opinion, the experience and testimony of the past are such that one can but infer that the future will be a still more convincing refutation of it. Self-made men are pointed to and the inference drawn that one may attain to the highest position of power and influence without any education in the schools, comparatively speaking. Do they not rather attain their respective positions of eminence in spite of, not in consequence of, their want of educational advantages? Would Webster have been any the less great if he had not gone through Dartmouth College? Or would Lincoln have failed to achieve his crown of glory had he received any but the most limited educational opportunities at school? He himself has admitted and regretted his loss. Education is not the cause of rebellions, nor ignorance of self-made men.

The apprehension was also expressed that such a department would form a precedent for other departments, as of religion, temperance, &c. With respect to these it may be said in general that while there is almost entire unanimity in regard to the utility of education, there is an endless difference of opinion in regard to the other objects. This alone forbids the consideration of any such objection at present. Again, it should be understood that the Department of Education is sought for, not simply because it will conduce to the interests of education, but because a sound common-school system extending over all sections of the country is essential to the social and political prosperity of the republic. Civilization is the foundation and support of republican institutions, and this is the result of the common school. However much other moral and religious questions

may be involved, the intelligence springing from education is the one essential. For both of these reasons, then, there is little if any force in the objection under consideration. But supposing that the formation of the proposed department does establish a precedent, no harm will result unless the department in question fails to accomplish the results expected, or education is not a matter of so vital moment to the republic as is claimed.

It is said that it is "not time" for such a department in our government. Might it not be said with equal if not more force, that it is too late for it? If such an agency is capable of accomplishing the work proposed, it certainly cannot begin too soon. Had such an instrumentality existed and been able, not by the force of law, but by that of public opinion and enlightened conviction, to carry the influence of education over all the South, where it had previously existed only partially, there can be good reason to believe that there would have been such counteracting influences in that section, together with tendencies calculated to assimilate and unite the people there with those in other sections of the country, that we would have been spared a civil war. But looking to the future it would seem that this is the time when such an agency is wanted.

The freedmen need it with all the civilizing and elevating influences it can afford. That class of the whites at the South who have been and still are uneducated need it. The enormous population at the West from foreign countries—a large majority of which we believe we are safe in saying are ignorant of any practical knowledge of our language—need it. The Germans and Norwegians, it is not to be doubted, come among us realizing the change from their previous conditions of civil and social constraint, and exhibiting themselves as patriotic and industrious citizens. But is it not to be feared that the corrupting influences of gain will grow among them faster than the substantial interest in the civilization and prosperity of the country, unless education exercises its proper influences among them, which it is not likely to do unless laid before them? Also, the contemplation of the subject for some years past and the requests from the people at the present time, show the conviction that in the older parts of the country where systems of education are established a great influence for good can be exerted if the government would take the work of education under its patronage and support. More

elevated and working views upon the subject, it is expected, would be impressed upon the people. Character would be given to the work of education in this country, and a higher position and greater encouragement to those engaged in it. For accomplishing all of this, and more, it seems certainly to be time.

If it is not time, we would ask when is it to be expected that the proper time will come? We are certainly not mistaken in regard to the great importance of education in this country, and of the desirability of its more extensive and systematic operations than at present. We may be mistaken in our hopefulness for the success of the department in question. Political influences may so impede its efficiency that it will fail of its object. It may not succeed in producing that impress upon the people which it is hoped it will; but it promises good, and no harm. The object to be attained is a desirable if not a necessary one, and no other means suggests itself. What little consideration on the subject and work of education it has given rise to in the House of Representatives has been in its favor; no less can be hoped for in the Senate. A sound and effectual instrumentality looking to so high an interest as the common schools of a republic of such dimensions as this is surpassed in interest to him who lives for his country by little if anything besides.

NOTICES AND CRITICISMS.

FICTION.

The Sanctuary: A Story of the Civil War. By GEORGE WARD NICHOLS, author of "The Story of the Great March." With Illustrations. 12mo, pp. 286. New York: Harper & Brothers, 1866.

Sunnybank. By MARION HARLAND, author of "Alone," "Hidden Path," &c. 12mo, pp. 415. New York: Sheldon & Co., 1866.

We place these two books side by side because they are very much alike, and may be regarded as representative of a numerous brood. It may be urged that, if they are fair specimens of their kind, we might have spared ourselves the trouble of placing them anywhere, since it is not likely that our readers will occupy themselves in exploring regions where nothing is to be met with but thistles and thorns, gall and wormwood. A bird's nest may be found, it is true, here and there, and a certain amount of "billing and cooing," but neither is natural; both are too suggestive of machinery, and the amount of art displayed in them approximates

rather closely to that displayed by the farmer in those pictures designed to frighten away the crows from his wheat or oats.

We do not mean that either of the authors before us designs to scare our swains and nymphs from making love to each other; on the contrary, we cheerfully do them the justice to admit that they vie with each other in seeking to produce the opposite effect. The difficulty is that they have not the knack of doing it. In this respect they are like the honest but unskilful artist who, having failed to produce a faithful likeness of one of his patrons, touched the picture again and again, but made it look more hideous and more unlike the original by every new application of the brush. It would be cruel to blame the poor artist who tried so hard to please; we think it would be equally cruel to blame our authors in the present case, and, therefore, we will not do it.

But if authors are not to blame for failing to portray the softer and gentler affections of our nature, we think they are not entitled to similar immunity when they attempt to awaken or revive the opposite feelings. If they cannot excite love they ought at least to refrain from exciting strife; but, in our opinion, the tendency of the two volumes before us is to the latter result. Most people admit that it is not generous in any case to wound a fallen foe; it is also admitted that there are mental wounds which hurt us as much as physical wounds; accordingly, even when two foreign nations have been at war with each other it is not deemed proper for the writers of the successful side to taunt the opposite for its defeat after peace has been restored. Thus, for example, no two nations in the world have been longer at war with each other than the English and French, but if the literature of both countries be examined historically it will be found that all attacks of this kind worthy of the least notice have been made in war times.

If people who thus differ with each other in race, in language, in both religious and political faith, deem it proper to treat each other courteously, at least to avoid giving each other needless offence, how can we regard it as otherwise than improper to pursue the opposite course towards those who were, and are now, our fellow citizens; who belong to the same composite race to which we belong ourselves, who speak the same language, who, in a word, are our own flesh and blood? There is no morality in this—no philosophy; it is in flagrant violation of both. Indeed, the simple ingredient of common sense is sufficient to show how absurd it is for twenty millions of people having the advantage of an established government to publish tedious, dull books by way of exulting for having defeated about eight millions that had no government which was recognized as such by any civilized nation.

We do not charge either author or authoress with having written for the purpose of perpetuating those feelings which war is too apt to foster by itself; on the contrary, we unhesitatingly acquit both of any

such intention. But the tendency of their performances is not the less injurious on this account; and it is this tendency which we would avert as much as possible. Those who mean best may be diverted from their good intentions by taunts and sneers. This fact has been but too well illustrated in the South already since the close of the war. Many districts which almost all agreed in regarding as loyal—at least disposed to render legitimate obedience to the national government—are now represented with equal unanimity as more disloyal than ever.

No thoughtful person who reads books like these in connection with other publications which recommend them and promulgate the same sentiments, can wonder at this. We make no pretensions to superior wisdom; still less do we claim to possess the prophetic gift; at the same time we can remind our readers that in more than one of our articles published on the conclusion of the rebellion we endeavored to show how necessary and important it was to avoid all needless comments of an offensive or irritating character.

But it is now time the reader should be able to form some definite idea of the character of the two books under consideration. The author of "The Sanctuary" is, we see, also the author of "The Story of the Great March." No doubt this is a great performance; but we never heard of it before. Our readers have perhaps been more fortunate in this respect; at all events, we can only speak of the present work.

Let us admit, before we proceed any farther, that this possesses some novel features. Thus for example, the common opinion has been in the North, as well as in the South, that the Southern youth of both sexes were in general in favor of the rebellion; we remember to have often heard it remarked that men who held lucrative offices under the Federal government, including officers in the army and navy, resigned their positions in order to take part in the rebellion. But it seems from "The Sanctuary" that it was the Southern young men, and old men, too, who hastened to the North at once, so that they might defend rather than attack the old government. Mr. Nichols would doubtless tell us that we cannot regard his hero and a few other characters as representing the whole South, and we would readily agree with him thus far. But what is the object of fiction? Is it not to represent nature? to represent what is substantially, if not literally, true? Well, is it true in any sense that the Southerners ran to the North in this way? If a few persons did so here and there that is not sufficient to justify the course of our author. If only a small minority of Spaniards had been affected by the mania of knight-errantry, Cervantes would have proved a bad artist and a bad teacher by his "Don Quixotte;" but the inhabitants of all countries laugh at his jokes to this day, because they are founded in truth and nature. A similar remark will apply to the novels of Scott, Smollett, Goldsmith, &c. If Shakespeare himself, instead of portraying what is true of general

nature, only presented us a few odd exceptions—veritable *rare aves*—who could accept his portraiture as true?

A novel especially should portray the manners and feelings of at least the class of people from which its principal characters are taken; but can it be said that any class of Southerners ran to the North in this way as soon as the rebellion broke out? Were not even the negroes rather slow in doing so? We should think the contrary, however, if we had no better authority than Mr. Nichols. In order to show that we do him no injustice in this we shall have to make room for an extract or two from his "Sanctuary." It is only necessary for the reader to bear in mind, in advance, that David Dalton, his hero, is "the son of a prosperous merchant in the city of Savannah." This young gentleman "gave prophetic signals of a possible heroism," &c., and his "soft dark blue eyes seemed rather to reflect the flowery savannas of his native South than to give token of the stern Saxon strength that really lurked in their hidden depths," &c. (p. 20). The beloved of this hopeful youth was no other than the charming Miss Agnes Saumer, "with hazel eyes, solemn, reflective, and as subtle and serene as the sea," toward whom his heart "had been drifting for years." (p. 21.)

After a vast amount of loyal anxiety David Dalton succeeds in conveying his family northward. His sister Nellie writes to him the glad tidings that papa and mamma and herself had reached as far north as Louisville; at this we are told his "heart was relieved," especially when he read the postscript in which his father speaks so tenderly of "the dear old Union." As soon as he recovers from the trepidation caused by reading so agreeable an epistle he hastens to see Agnes Saumer. The account we have of the interview between the two lovers is very characteristic; we extract a passage:

"'Oh, here is Mr. Dalton!' was the cry which greeted him as he entered the drawing-room of Agnes Saumer's home.

"'We were discussing,' said Agnes, 'what shall be the true flag of the Southern Republic. Your artistic taste is unquestionable. You shall give us your opinion.'

"'What is this new flag supposed to represent?' he asked, scarcely venturing at that moment to meet her gaze.

"'Why, liberty, of course—the liberty of the South from Lincoln and Yankee abolitionists,' said Major Ghilson, who was dressed in uniform. He was captain of a company of the Oglethorpe Guard. At the same time he gazed earnestly, and with a shadow of suspicion crossing his dark face, into the burning eyes of David Dalton, who stood there vainly striving to control the indignant words which rushed to his lips.

"'I always thought the stars and stripes were an emblem of liberty. What need have we of another flag?'

"'We mean to have nothing about us that savors of the old accursed Union,' said Ghilson, advancing toward Dalton. 'If I had my way, I would build a wall as high as heaven to separate us from every thing associated with Yankees or the Union. By the way, we have been looking after you, Dalton, this fortnight past. You have had a military education, and will be of service in the war—that is,' he added, sneeringly, 'if the Yankees will stand before us long enough to be beaten.'

" 'Yes, Mr. Dalton, you must leave the artillery company and join the Oglethorpe Guard,' said Agnes, with enthusiasm. He turned and looked into her bright expectant countenance, his anger changing to an expression of sorrow.

" 'Agnes,' he said at length, 'I can not answer you at this moment.'

" 'Perhaps Dalton has heard that the Oglethorpe Guard has been ordered to join Beauregard's army in Virginia,' insinuated Ghilson, in an insolent tone.

" Dalton faced him in an instant. 'You know, Ghilson, that I am no duelist, or you would scarcely have dared to be so impertinent.'

" 'We will soon meet where you can defend yourself,' replied Ghilson, black with passion.

" 'Perhaps sooner, though not in the place that you imagine,' was the calm reply.

" Ghilson made no answer, but it was easy to read the revengeful expression of his face, which made Agnes involuntarily shrink from him as he bade her good-night.

" Alone with Agnes, Dalton eloquently proclaimed his fealty to the national cause, his hatred of secession, and his intention to depart for the North. 'I shall join the Union Army, and, if need be, give my life in defense of the nation.'

" 'Oh, Mr. Dalton, how can you thus desert the South in her extremity. You are a born Southerner. Would you strike at the land of your birth? This is shameful in you,' said Agnes, withdrawing the hand which he had taken.

" Dalton's face was pale from emotion, but his resolve did not waver, and his voice was firm as he answered her.

" 'Agnes, this trial is to me a terrible one. I love you above all things—except my country's honor, and that is my honor. Oh, Agnes, you would not have me sacrifice that!'

" 'I do not know what to say,' said Agnes, almost convulsed with her conflicting passions. 'I would not have believed that any thing upon earth could have separated us. I thought I could follow you any where. But I never dreamed that you could prove recreant to the South.'"—pp. 24-27.

This is followed by a long speech on the part of Dalton. Among other loyal, wise, and gallant things he tells her that she has no family ties. "Your uncle is hateful to you," he says. "I can this very night, by our marriage, give you the protection of my name." (p. 28.) She was not union-loving enough yet, and, therefore, did not consent, but hinted that his courage was of rather a doubtful stamp, which, as might be expected, "stung his loyal, gentle heart," (p. 28.) His brother Harold is still more loyal than himself, if possible, and puts him on his guard as follows: "You'll have to run for it, Dave." "I understand it all," said Dalton (that is our hero); "its Ghilson! But you, what do you propose to do?" "I will remain. *It will throw these devils off the track.* Get to the North as fast as you can. I will follow." (p. 29.) How much like the language in which young Georgians used to address each other in May, 1861!

But this is not the only way in which our author would have us believe that two or three swallows that had wandered from the rest of the brood prove that it is summer instead of spring or winter. According to him, all rebels, with rare exceptions, speak a sort of dialect which is scarcely intelligible, so fearfully benighted is their condition. It is otherwise, however, with the negroes. The latter are not only scrupulously grammatical in their language, at least as grammatical as our novelist can

make them, they are quite philosophical; and as to their courage, it is of the exemplary kind. In expressing some little wonder at the *couleur-de-rose* picture thus given of the negro, as if he belonged to a tribe recently discovered, and of whose characteristics, either mental or physical, nobody had ever heard before, we have been reminded that probably our author himself possesses in his veins at least a portion of that noble blood which he so much admires. But let us illustrate our remarks. Horton, a Federal officer, makes a desperate attempt to secure or kill a Confederate spy, but nearly gets killed himself for his pains. Baxter, his orderly, runs to his assistance; but the spy hurled Baxter against the wall and dashed from the room. There was no danger that the spy would escape, however. What two white and loyal Anglo-Saxons were unable to accomplish was a mere trifle to a negro who happened to be near at the critical moment. But let our novelist tell the rest of the story in his own words:

"But he now met with an unexpected opponent. Filling up the outer door-way stood the negro, whom he tried in vain to turn aside. There followed a brief, terrible struggle, and *the spy's knees struck under, and he fell.*

"'You have killed him!' cried Horton, as he ran forward and knelt by the side of the prostrate body, and felt the inanimate pulse of the hand, which still, in its rigid grip, held a glittering knife.

"'It was my life or his, sir. I know the man,' replied the negro, as he thrust his bowie-knife into his belt. 'It's Nelson, one of the most desperate scouts in the Confederate service.'

"'Do you belong to this place?'

"'No, sir; I came here with this man.'"—p. 50.

Thus, while the loyal whites looked on somewhat like frightened children, the loyal negro did his work in a style which would have done no discredit to Ajax, or even the godlike Hector himself. But we have yet seen the negro only as a warrior. A page or two further on Horton has a conversation with his deliverer; and the following is a portion of the dialogue which takes place between them:

"'Why did you betray your master this morning?'

"A slight flush mounted to the man's forehead at this abrupt interrogation, but he looked firmly into the eyes of his questioner.

"'He was not my master. I gave him up because he had information of value to these rebels.'

"'What is your name?'

"'Zimri, sir.'

"'That is an odd name. Zimri, you have a last name?'

"'I am a slave, sir. I need not tell you, therefore, that I have never known any name but Zimri.'

"'How came you with that spy?'

"'I was sent by my master—my half-brother, General Ralph Buford, commanding a brigade of Wheeler's cavalry.'

"'Does your brother trust you so implicitly as to permit you to come into our lines?'

"'Sometimes I think he wishes I would never come back.'

"'Why?' asked Horton, somewhat mystified.

"'My mother,' replied Zimri, 'was a quadroon, and the slave of our father. We were nursed from the same bosom, and grew to manhood on the same plantation—I the slave, and he my brother and master. A few years ago, my

brother married the daughter of one of the wealthy planters of South Carolina. When she came to our home she brought with her a quadroon girl, who was really her mistress's companion, though nominally a slave. Charlotte and I loved each other, and were married before the war."—pp. 53, 54.

This is but a small portion of the fine account the negro gives of himself; it is sufficient, however, to show what a superior mind he has. In order to appreciate this superiority, however, to its full extent, it is necessary to compare his style of conversation with that of the rebel Southerner. We need only quote a remark or two from each, allowing our author to introduce them in his own way:

"The sun had risen above the mountain-tops behind him ere Zimri came upon the pickets guarding the rear of Hood's army.

" 'Oh, it's only that cursed white nigger of the general's,' remarked a sentinel to a companion.

" 'You've come to the right place, nigg. Yer master's in that ar cabin yonder across the creek.'

" 'Yes, I see the house. Have there been any Yankees round here?'

" 'Nary a Yank. The blue-bellies keep clar of the Rattlesnake Brigade. Cuss 'em, they don't like the smell of powder—hey, Smithers?' "—p. 62.

From this we are to learn, as a matter of course, that the "poor white" of the South is much more ignorant and more degraded than the negro; nay, should we not infer from it that instead of being either ignorant or degraded, the latter is intelligent and high-spirited? Now, supposing we admit that this is all true, does it not stultify our author in another way? Since he is as anxious to show how cruelly the slaves have been treated in the South as he is to prove what a high-minded race the negroes are? If Zimri was so badly treated, how did he become so refined and intelligent? And our author gives him a fine wife also; a much more beautiful woman than the white heroine of the story. This, we know, seems difficult to believe; but we will let our author describe the slave's wife in his own words, and show also that she is as refined as she is beautiful:

"Charlotte was little changed from the beautiful daughter of the sun whom we saw among the mountains of Alabama a few months ago. Exposure to the open air had tinged her cheek with a richer color, but the same dark tresses waved gracefully away from her fair forehead. Her eyes had not lost their liquid purity; her form had the same charming languor in repose as of old, and the same beautiful grace in motion.

" 'After to-morrow, Charlotte, we shall get away from this fettered life. Within the Union lines we shall find freedom and friends, and such a home as the slave never knows here. I have a debt of gratitude to pay Mrs. Buford, who is at Winnsboro', and may need assistance. We will go there, and then take the first chance of escape.'

" 'Let us not wait till to-morrow,' pleaded his wife, as she drew closer to him. 'Oh, Zimri, every moment we stay here is dangerous. Master Ralph may return any moment, and then—' Her golden eyes were veiled by their long lashes, and she hesitated.

" 'I know what you would say, my darling: "General Ralph will not let us remain together." But he shall not separate us again—he dare not! I would be glad never to meet him, but he can't protect Mrs. Buford after the Confederate army has passed her, and I can. We must not forget, Charlotte, that there are years of kind words and deeds which we both owe to her.' Has

she not taught you to read and to write, adding knowledge to the graces of my beautiful Charlotte?" and Zimri kissed her with fondness.

"Dear Zimri, I am not ungrateful—indeed I am not—but I am afraid. I don't dare think of going there."—pp. 179, 180.

How charming is all this! In addition to the letter-press description we have also an engraving representing the happy pair fondly embracing each other. We cannot, indeed, compliment the artist on this performance; it is too much in the style of the "cuts" of the "Journal of Civilization"; and yet we admit that it is quite good and truthful enough for the book which it is designed to illustrate.

It is not strange that the far-seeing author who has discovered that the young men of the South ran to the North as soon as the rebellion broke out; that although a rebel spy may throw aside two loyal whites as if they were children, a negro can make him "strike under" at once; and that a negro slave is far less ignorant and less degraded than a rebel white—it is no more than might be expected that this discoverer of so many remarkable things has also discovered that the Irish are cowards; that when the critical moment comes they are either drunk in reality, or feign drunkenness in order to avoid the danger. This is just as true and sensible as the various other "revelations" made in "The Sanctuary"; it would be useless, therefore, to make any attempt to disprove it. In former wars the Irish may have done very well, but in our late war they were but a disgrace to our brave and invincible troops, especially to the negro portion of them. In proof of this we quote another passage from the precious volume before us. A Federal officer sees an Irishman run away:

"Where are you going, Kelly?" he asked. "You are wanted here. Don't you see the rebels coming again?"

"Yes, I say the murdering blackguards," answered the frightened Irishman, ducking his head to a twelve-pound round-shot. "Shure an' don't I both say and hear? but—oh, Holy Mother, protect me!—you wouldn't have me leave a wounded comrade to die upon the field of battle, would you?"

"Kelly, you are a disgrace to the regiment. You are not seriously wounded?" turning to the comrade whom Kelly had taken in charge.

"No, sir," was the reply. "I did not see Kelly until I had reached the timber. It's all humbug about his helping me, colonel."

"I thought so. As you pass head-quarters, give him over to the guard."—pp. 74, 75.

The cowardice and drunkenness of the Irish made, of course, no appreciable difference; the victory was gained by our native loyalists, white and black, just as well as if the Irish were not the poltroons they proved themselves. But not content with refusing to fight, the Irish made such noise after the battle that the officers who gained it were much annoyed; we quote one extract more:

"He had several times checked the boisterous noise of the drunken Irishmen. By-and-by their talk was carried on in a lower tone—

"I say," whispered Kelly, "O'Brien, are you asleep at such a time?" Don't you hear the roar of the enemy's cannon?"

" 'Oh, bother the enemy's cannon. Don't I know that I'm in the guard-house for gettin' thrunk?'

" 'An' you're right there, my boy. It all comes o' them officers. An' sure, ar'n't they stuck up all the while—a puttin' on airs as if they owned the whorld?' "—p. 76.

We have now noticed all the peculiar features of "The Sanctuary"; but not one of them is natural. The whole affair, from title-page to conclusion, is spurious; if it have any effect it will be that of the firebrand. If any one can profit by such a book, we cannot see how. Time there was—not seven years ago—when the Messrs. Harper would not have set their imprint on so stupid and absurd a performance. Let us hope, for their own credit's sake as well as for the public good, that if they have lost their former taste and discrimination by permitting themselves to become too much absorbed in the "Journal of Civilization" they will soon recover both and revive their ancient reputation as caterers, for we are sorry to say that that which they bear now, on account of publications of the above class, is sadly in need of repair.

Although we recognize no sex in a book, yet we are unwilling to speak of Sunnybank as its character seems to us to deserve. It is indeed neither so unwise nor so dull a performance as "The Sanctuary." This, we are aware, is a slender commendation; but however ungracious or ungallant it may be to say so, we can bestow no higher praise on the lady's book. If her "Alone" to which she refers in her preface had so many readers as she says, we fear they were persons whose taste was not very fastidious; otherwise she exhausted her stock of ideas in that effort so that she had but few left for "Sunnybank;" and these few are almost exclusively political. As for the fragments of love she gives us, they are sorry affairs; we doubt whether anybody will love his male or female neighbor anything the better on their account; and if we deduct the politics, war, and love from "Sunnybank," what we shall have left is little scraps of selected poetry which are not very select, texts of Scripture and pious ejaculations, trite adages, &c. We really dislike very much to give this character of a lady's book; we would much rather speak of the delight we experienced in reading it; but we cannot permit ourselves to deceive those who honor us with their confidence, both in our judgment and integrity, by representing as gold a very different metal.

Our authoress tells us, in her preface, that she is a Virginian, and that her "attachment to her native State is second only to that she feels for her country," &c. She concludes her address "to the reader" by borrowing, as she informs us, "the *grand immortal words of another*"—that is, of our late, lamented President, who had himself but borrowed the words: "With charity for all; with malice toward none"; for the same had been uttered more than two thousand years before he was born.

"Sunnybank" has the form of a novel so far as to have two

heroines, Elinor and Agatha, or Agatha and Elinor, as the reader may prefer. One heads one chapter, the other the next, and so on to the end. We have said that the two books at the head of this notice are very much alike; to prove that this is the fact we now give a specimen or two of the lady's performance. Let us imagine ourselves at Richmond on the 16th of April, 1861, and fancy we hear a tender-hearted damsel address her swain as follows:

"I had promised to walk with Harry, and, equipped for the excursion, was entering the parlor, where he awaited me, when the breathless calm, that had brooded over the city for twenty-four hours past, was broken by the sullen roar of a cannon. Another and another followed.

"'Seven!' I exclaimed, sick and shuddering.

"The signal was unexpected, but I interpreted the dread significance of the number of the revolted States.

"Harry caught my hands, and led me to the sofa.

"'It must be true, dearest! The fort has fallen!'

"Then he dropped his head upon the arm of the sofa, and was mute. *I knelt before him, praying him to be comforted*; but my own spirit was bowed to the lowest dust. While I spoke words of hope and resignation to him, my rebellious heart was crying out, 'Hath the Lord forgotten to be gracious?'

"'Poor, trembling darling!' Harry said, presently lifting a countenance pale, indeed, but *steadfast and even smiling*, as he addressed me. 'I ought to be ashamed of myself for failing you at this moment! We will be courageous now, love! Will you wait for me here, while I go out to learn the worst?'

"'I will go with you!' I answered; and in two minutes more we were in the open air.—pp. 82, 83.

What an interesting scene! Surely the publishers ought to have illustrated this. Harry makes a sorry figure even when so far recovered that he is "steadfast and even smiling." He kept very quiet, however, it seems; he "spoke but once," says our authoress, "in our hurried passage along the route to the capitol square"; of course it was something very important he uttered then. It was no man he addressed, however; we are told that a "young and happy wife and mother" held "a laughing boy of ten months aloft in her arms," who in turn grasped a rebel flag and cockade; the next thing heard is the following:

"'Hurrah, my little man! Sumter is down, and the Yankee nation will soon follow!' she cried, in the shrill accents of intense joy, as we passed.

"'And you may bemoan this day in tears of blood!' uttered Harry, low and huskily.—p. 83.

This, however, was not the worst. Harry gets weak again. This time, alas! he very nearly faints. But let our authoress describe the melancholy scene in her own way:

"A cheer from the crowd called my attention to the Capitol—and I saw, with horror and indignation I cannot describe—the rebel flag floating from the roof!

"Harry came up to me instantly. He was whiter than when he had left me, and the rigidity of his features was like that of the bronze visages above us.

"'I cannot breathe here!' he said, 'take my arm, and let us get out of the crowd!'—p. 85.

After much effort they finally succeed in getting into a quiet corner. Then Harry has recourse to Scripture for consolation. "Fair weather

cometh out of the North!" "With the Lord is terrible majesty!" repeated Harry *clearly, triumphantly*. "After all, darling, He reigns!"

What will the young Virginians say to this? Will they infer from it that the "attachment" of the authoress to her "native State" is so very warm as she says in her preface? Can any one who reflects for a moment draw such an inference from it? No doubt the lady wishes to please her Northern readers, who can now afford to buy books much better than Southerners. But we can assure her that there are but few, if any, thoughtful, sensible men at the North more than the South who have much taste for philosophy like hers, because it is the philosophy of strife—that which would never allow the demon of discord to sleep. And whether this is inculcated by a Virginian or a New Englander, a man or a woman, it is equally reprehensible.

The sort of love we find in "Sunnybank" is as queer as its patriotism. We were not aware that Southern young ladies were in the habit of visiting the young gentlemen in their private rooms, at night and representing themselves at the door below as their sisters; still less did we suppose that the young gentlemen would use harsh and offensive language to them for their pains, driving them out of their rooms as if they were savages, who, having been so situated that they had hitherto seen no women, regarded the sex as demons whom it would not be safe to associate with. But this would be the clear inference from the scene between Wilton and Agatha in chapter vii, beginning at page 93. Indeed the whole affair is utterly absurd; and still more preposterous, if possible, is the scene which takes place between Agatha and Elinor after the former returns stealthily to her room, which, it seems, is also the room of her rival. A good deal of mawkish stuff passes between the twain; then, next day there is a letter from the gallant young gentleman, who was so terribly offended at being visited in his room by a beautiful young lady who loved him. The first sentence of the epistle runs thus: "Dear Agatha: If I was harsh *in my dealings with you* at our last meeting, forgive me." But enough; it would be worse than useless to proceed. Yet books like this are praised as "works of genius." It would be much better to encourage ladies to knit stockings for their husbands, fathers, or brothers, or to make pumpkin pies or apple-dumplings, than to occupy their time with performances like "Sunnybank."

BELLES-LETTRES.

The Poems of THOMAS KIBBLE HERVEY. Edited by Mrs. T. K. HERVEY. With a Memoir. 24mo, pp. 437. Boston: Ticknor & Fields, 1866.

We recognize several of the pieces in this volume as old and agreeable acquaintances, formed in distant lands. Many admired them when first published in magazines and copied into literary papers without knowing

anything of their authorship; for Mr. Hervey wrote much more for the love of poetry than for the love of fame. For this reason he was scarcely known as a poet, except by his immediate friends, until after his death, which took place in 1859. But although he had little poetical fame, his merits were known to a few who were capable of appreciating them, at least in one point of view, for he was editor, in turn, of several periodicals including the London "Athenæum," which he conducted with ability and credit for eight years, withdrawing from it finally only because the enfeebled state of his health rendered him incapable of discharging his editorial duties any longer.

Among the other periodicals whose readers have an agreeable recollection of Hervey is the "Art Journal," to which he was a regular contributor for four years, showing that his taste for art was as cultivated as his taste for poetry. Several of his earlier papers on art were attributed to Ruskin, but his more finished and elaborate essays were regarded by many competent judges as superior to the best efforts of that author. Whether this opinion be confirmed or not, there can be no question among those acquainted with his writings that he had a fine appreciation of the beautiful in nature and art; and this by itself would afford at least presumptive evidence of a poetical genius.

But we are not obliged to depend on inferences in forming an estimate of the muse of Hervey. His wife has collected all his effusions with affectionate care, and presented them to us in this volume with a brief but comprehensive memoir, which, unlike the generality of such performances, contains no exaggerated praise. It is, indeed, a very suitable introduction to the works of one who was as much distinguished for his retiring modesty as for his good taste. But no memoir, no selections, no amount even of popularity can give the reader so correct an idea of anything claimed to be poetry as a sample of itself. Nor need the admirers of Hervey fear to subject him to this test. The piece entitled "Australia" alone, although written chiefly at college, and, we believe, the first he ever published, contains passages which compare favorably with any found in the earlier efforts of the most popular of the recent British poets. It is by no means his best effort, however; it bears little trace of that æsthetic culture to which the author subsequently attained. No other poem of his lacks unity so much; far too large a portion of it is devoted to the mother country. Nor does he confine himself to England in his long introduction, which, after all, we cannot call tedious, since nowhere else in the poem does he soar higher, or become more truly poetical. There is beauty as well as patriotism in the following lines; they show at the same time that the author does not belong to that short-sighted, vainglorious herd who think that because their country is great now it must not only continue so forever, but make progress in greatness to the end of time:

"Gem of the ocean!—empress of the sea!
 My heart could weep, in fondness, over thee!
 My soul looks forward, through a mist of tears,
 To pierce the darkness of the coming years,
 And dimly reads, amid the future gloom,
 Warnings she dares not utter of thy doom!
 And canst thou perish,—island of the free!
 Shall ruin dare to fling her shroud o'er thee!—
 Thou who dost light the nations, like a star,
 In solitary grandeur, from afar!"—p. 121.

The poet then proceeds to warn his countrymen of the fate of Babylon, Jerusalem, Thebes, Memphis, Carthage, Athens, &c. This is done in quite an elevated strain; nor are the great men or great works of those renowned cities overlooked. Returning from this flight he again addresses England as follows:

"But thou hast writ thy records, where, sublime,
 They scorn the strength of tempest and of time,—
 What though the temple from its base decline!
 Its hallowed things may deck another shrine!
 What though thou perish, on thy northern wave!—
 Thy phoenix-spirit shall escape that grave;
 Thy fame shall mock the wasting flood of years,—
 Worlds are thy children,—continents thy heirs!"—p. 123.

America is, of course, one of the "worlds" that are her children, and one of the "continents" that are her heirs. Nor can we say that the expression is too strong, or that there is any more exaggeration in it than the poet is justified in using in precisely such circumstances. But whether the same remark will apply to the passage that follows it we leave the reader to judge for himself when he has the volume in his own hands, for we must pass on to something more characteristic. It is not strange that our poet is more eloquent on England than he is on Australia. The thoughts inspired by the latter are, in general, little better than commonplace, but here and there we meet with an exception, such as, the following:

"Isles of the Orient!—gardens of the East!
 Thou giant secret of the liquid waste,—
 Long ages in untrodden paths concealed,
 Or, but in glimpses faint and few revealed,—
 Like some chimera of the ocean-caves,
 Some dark and sphinx-like riddle of the waves,—
 Till he—the northern Odysseus—unfurled
 His venturesome sail, and solved it to the world!—
 Surpassing beauty sits upon thy brow,
 But darkness veils thy all of time, save now;
 Enshrouded in the shadows of the past,
 And secret in thy birth as is the blast!"—p. 129.

In Part I. we have a very graphic picture of the native Australian, but it is a dark, repulsive one, which, as a whole, inspires but little hope. Passing over the gloomier features we transcribe those lines which

remind us that, after all, the *savage* is a member of the human family, and as such claims our sympathy :

" Yet, on his forehead sits the seal sublime
That marks him monarch of his lovely clime ;
And in his torpid spirit lurk the seeds
Of many virtues and of lofty deeds !
Within that breast, where savage shadows roll,
Philosophy discerns a noble soul,
That—like the lamp within an eastern tomb—
But looks more sickly 'mid surrounding gloom ! "—p. 131.

But the best part of "Australia" is the concluding ten or twelve couplets, although, like the other good passages alluded to, it is foreign to the subject. It is Africa now whose fate inspires our poet. Had he introduced nothing else after Lybia the conclusion would have been a happy one ; but in turning to England again, as he does, he reminds us rather unfavorably for himself of the closing lines of Goldsmith's "Traveller:"

" But where is Africa?—I seek in vain
Her swarthy form along its native main !
Methinks I hear a wailing in the wild,
As of a mother weeping o'er her child !—
Her face lies buried in mysterious night,
Where the wide waters of the globe unite ;
And where the moonlight paved her hills with smiles,
The billows moan amid a hundred isles,
I turn me from their knelling, with a sigh,
To where a lovelier vision meets the eye ;
Where spreads the British name from sun to sun,
And all the nations of the earth are Ours ! "—p. 141.

The four last lines mar the beauty of the preceding couplets, not because England does not deserve to be praised, but because, however true they are in themselves, they are out of place. If Goldsmith uses somewhat similar language in his "Traveller," the circumstances are entirely different. He had all the countries of Europe for his subject, consequently he had England ; whereas, although the ostensible subject of Hervey is Australia, he begins and ends the poem with praise of Albion. At a later period he would not have done so, not that he loved his native country less, but unity and artistic beauty more.

The general characteristics of Hervey's muse are felicity of expression, melody, and vigor. Sometimes he is singularly happy in his descriptions of natural scenery ; at other times he is lively and humorous, occasionally reminding one of the scintillations of Hood. He does not often attempt the pathetic, but when he does few succeed so well ; few excite more genuine emotion or make a deeper impression in a stanza or two. We need not go beyond his "Foreign Grave" to prove this. It will be admitted by most readers of taste and feeling that the two first stanzas which we transcribe are an excellent specimen of their kind :

" Far, far away,—the zephyrs wave,
 In silence o'er thy lonely grave !
 No kindred sigh disturbs the gloom
 That midnight hangs around thy tomb
 But spirits of a foreign air
 At evening love to linger there ;
 And roses of another shore—
 Blooming where thou shalt bloom no more—
 Shed sweetness o'er the quiet spot
 Where thou liest low but unforgot ;
 While moonbeams of a distant sky
 Watch o'er it, like a mother's eye !

" The spot is holy,—and it seems
 Like to some shadowy land of dreams !
 For, never does a single sound
 Break on the calm that hovers round ;
 Save when the lone bird, grieving nigh,
 Complains unto the silent sky ;
 Or the sad cypress waves its head,
 In murmurs, o'er thy narrow bed ;
 Or—while the gales are all at rest,
 Far off upon the billows' breast—
 The flow of yonder distant stream
 Comes on the silence as a dream,
 Whose music—like a thought of thee—
 Tunes all the heart to melody,
 And steals upon the calm around,
 As 't were the *shadow* of a sound !"—pp. 87-8.

This is tender and musical. It is, in a word, true poetry ; but there is more pathos as well as beauty in the two stanzas which follow it, especially in the second. Rather than quote either, however, we prefer giving a passage from another poem, one which affords still stronger proof of the author's power in awakening human sympathy even in behalf of the degraded outcast and criminal. Those acquainted with the poems of Hervey need hardly be told that we mean his "Convict Ship." Many a bright eye that has never seen a convict has shed briny tears over this little poem, and, what is still better, it has moved manly and stern hearts to remember that it is not well to treat even the condemned malefactor with needless harshness. Limited as our space is just now, we make room for the greater part of the poem, feeling satisfied that all who have not previously seen it will thank us for doing so :

" THE CONVICT SHIP.

" Morn on the waters ! and, purple and bright,
 Bursts on the billows the flushing of light !
 O'er the glad waves, like a child of the sun,
 See the tall vessel goes gallantly on ;
 Full to the breeze she unbosoms her sail,
 And her pennant streams onward, like hope, in the gale !
 The winds come around her, in murmur and song,
 And the surges rejoice, as they bear her along !

Upwards she points to the golden-edged clouds,
 And the sailor sings gayly, aloft in the shrouds !
 Onward she glides, amid ripple and spray,
 Over the waters,—away, and away !
 Bright as the visions of youth, ere they part,
 Passing away, like a dream of the heart !
 Who—as the beautiful pageant sweeps by,
 Music around her, and sunshine on high—
 Pauses to think, amid glitter and glow,
 O, there be hearts that are breaking, below !

“ Night on the waves !—and the moon is on high,
 Hung, like a gem, on the brow of the sky ;
 Treading its depths, in the power of her might,
 And turning the clouds, as they pass her, to light !
 Look to the waters !—asleep on their breast,
 Seems not the ship like an island of rest ?
 Bright and alone on the shadowy main,
 Like a heart-cherished home on some desolate plain !
 Who—as she smiles in the silvery light,
 Spreading her wings on the bosom of night,
 Alone on the deep,—as the moon in the sky,—
 A phantom of beauty !—could deem, with a sigh,
 That so lovely a thing is the mansion of sin,
 And souls that are smitten lie bursting within !
 Who—as he watches her silently gliding—
 Remembers that wave after wave is dividing
 Bosoms that sorrow and guilt could not sever,
 Hearts that are parted and broken forever !
 Or deems that he watches, aloft on the wave,
 The death-bed of hope, or the young spirit's grave ! ” —pp. 19, 20.

There are several other pieces in the tiny, neat volume before us from which we should like to give an extract, but other works also claim our attention. Indeed, we would gladly spend an hour with our readers discussing the merits of the poems entitled “Illustrations of Pictures” and “Illustrations of Modern Sculpture.” After it was decided that these prove the author an art critic of no mean order as well as a poet, we would perhaps turn to that curious, quaint, deeply humorous, and amusing poem entitled “The Devil's Progress,” and, having made an effort to explain some of its best Hudibrastic hits at the leading men of England, we would fain spend at least another half-hour in seeking more beauties in the “Poetical Sketch Book.” But we must only allow the reader to do this for himself.

Laurentia: A Tale of Japan. By LADY GEORGIANA FULLERTON. 16mo, pp. 215. Baltimore: Kelly & Piet. 1866.

THE gentlemen whose imprint this volume bears evince considerable, taste and discrimination in their publications; and they issue them without any unseemly flourish, allowing them to depend on their merits for their circulation. Nor does the book now before us form an exception.

Lady Fullerton has written much; but she has done so not to gain fame, but to do good; and there is not a production of hers that we have had the pleasure of examining which does not bear the traces of that laudable design. A glance at a few pages of hers is sufficient to satisfy any intelligent person that she is a lady of high culture as well as talent. There is no affectation in her language; no spasmodic effort to be brilliant whether in description, portraiture, or narrative; she is calm, thoughtful, and chaste, and at the same time much more lively and attractive than those who make the most laborious attempts at being fascinating.

Her present book is unpretending; it has no high-sounding name; it makes no enticing promises, but it is worth reading; and very few who commence it will be willing to lay it down until it is read. We speak of it in these terms, although it is a pious book, and we have no pretensions to piety; we do so because we always admire what has a salutary tendency. Lady Fullerton's style has undoubtedly a refining effect on the youthful of her own sex; and should we appreciate this merit the less because she is an enthusiastic admirer of the good Fathers who did so much to establish Christianity in Japan, and who suffered to be immolated as victims rather than deny the religion of Christ? But we will allow the authoress to tell her object in her own words; as she does in her preface:

"It has been attempted to give a picture of the Church of Japan in the sixteenth century, and to illustrate in the shape of a narrative the peculiar character of the Japanese converts to Christianity, rather than to compose a regular historical tale. But it may be safely asserted that not one trait of heroism, not one trait of self-sacrifice, not one sentiment of exalted virtue from the lips of priest or catechumen, woman or child, which finds place in these pages, but has its counterpart in the annals of a Church founded by a saint, fruitful in the most remarkable virtues, and which, after a hundred years' duration, did not die away from the decline of faith or the lukewarmness of its members, but was suddenly extinguished as it were in a sea of blood, leaving behind it glorious records of its existence, but not one priest to carry on the service of religion, and but very few Christians to perpetuate its memory."

"*Laurentia*" is really a more attractive story than this would lead those to suppose who judge of a religious book by the class of performances known by that name in recent years—that is, those who regard religious and dull as synonymous terms so far as they relate to stories. But were we to omit the religious part altogether in "*Laurentia*," there would still be sufficient to reward the reader for his time in perusing it. As an evidence of this we extract a brief specimen of Lady Fullerton's descriptive powers:

"At the close of a sultry day, amidst groves of orange-trees and oleanders, the Queen and the Princesses of the Court of Arima were enjoying the evening breezes in the gardens of the palace. The quaint peculiarities of Japanese landscape gardening were displayed to the utmost in the grounds of this royal residence. It was a fairy-like scene in which nature and art combined to please the eye and soothe the senses, with images of peaceful repose or graceful animation. Shining alleys, paved with a variety of smooth bright colored stones and bordered by magnificent flowering shrubs and rows of red and white came-

has, intersected the grass in every direction. Sparkling cascades fell from artificial rocks, and formed at their feet a number of small lakes, in which gold and silver fishes disported themselves in active idleness. Sculptured representations of animals lurked in the shade of miniature forests, and peeped out of caves and grottoes; whilst cages full of living birds, bearing on their wings the brightest hues of the rainbow, stood in bowers formed by the gnarled and twisted branches of the double blossoming fruit-trees, the victims and the triumphs of Japanese horticulture, devoted to ornament alone, barren of fruit, but prodigal of their pink and white flowers, and taught to thrust at man's bidding their fantastic and lovely boughs into every dwelling, or weave them over every building where he chooses to guide them. On the rising hills which surrounded this "garden of delights" was a wood of dwarf ilex-trees, mingled with rose-bushes and overtopped by a coronal of the three colored plances, that singular production of the Japanese Islands, whose green, red, and yellow foliage stands out in such gorgeous relief against the deep azure of an Eastern sky."—pp. 35, 36.

A still more interesting description follows this—that of the good and beautiful Grace Ucondono—but we are sorry we have not room for it; all we can do is to refer the reader to the book, remarking that it would be well for many who consider themselves novelists to study the graceful ease and fidelity to nature with which Lady Fullerton sketches a beautiful portrait. We should also like to transfer to our pages the scene in which young Isafai implores Laurentia to become his wife, and in which she sternly refuses his tenderest and strongest appeals; her only condition being that he must become a Christian, like herself, or they can never be united; although, having been brought up with him since they were both children, she fully reciprocates his love. Isafai was too proud to yield; they parted with mutual sorrow; but it is pleasant to add that in a short time he repented; became a sincere convert to Christianity, and soon after Laurentia became his happy and beloved wife.

1. *Grace Haughton's Story.* By MISS LEE. 24mo, pp. 227.
2. *A Summer at Marley.* By ANNIE FISLER VERNON, author of the *Story of a Governess.* 24mo, pp. 21.
3. *The Home of the Lotus Flower and Other Stories.* By MISS ANNA B. COOKE. 24mo. New York: Gen. Prot. Episc. S. S. Union and Church Book Society. 1866.

THE readers of our journal are well acquainted with the general character of the publications of this Society. They are not written either for fame or for the purpose of making proselytes; as the name of the society implies, they are designed chiefly, if not exclusively, for the use of the children who attend Sunday-school. There is no religious dogmatism in them; no bigotry; and but very little, if any, sectarianism. This indeed might be inferred from the fact that nearly all are the productions of ladies; for it is not often that the latter have much taste for theological disquisitions; and we think we may add that none are more liberal towards those who differ with them than Episcopalian ladies. This is certainly true of the authors whose tiny volumes stand at the head of this notice; each writes in a Christian, not in a sectarian, or controversial, spirit, and

combines useful worldly knowledge with Christian precepts which no sect that pretends to regard Christ as its founder can reject.

Grace Haughton's Story is much better written and far more interesting and instructive than many a pretentious novel which reaches our table. The sentence given at the head of the first chapter gives an idea of the design of the story, viz: "To learn and labor truly to get mine own living, and to do my duty in that state of life unto which it shall please God to call me." We will, however, add a word from the story itself: "I am the daughter of a country clergyman," says Grace, "who supported a large family on a yearly salary of £60. It was a hard struggle to live and bring up seven children as ladies and gentlemen on such a sum; and when I was a very little girl I remember wishing to have Aladdin's lamp that I might give my parents everything they needed."

We need hardly remark what a suggestive theme this is; what a prolific subject. It will be generally conceded that hardly any lady of culture, with even an ordinary literary taste, could fail to invest it with interest; but Miss Lee has a well-stored mind and talent of no mean order, and withal she is enthusiastic in her effort to do good.

A Summer at Marley is more simple; it is rather a series of fragments than a connected story, but it is not the less agreeable on this account; indeed, many will prefer its half-finished portraiture of home life in the country to the more regular and artistic story of Grace Haughton, especially as it is sufficiently evident from her style and the happy manner in which she inculcates useful lessons that Annie Vernon, too, understands "the Unities." But, as already intimated, her design is not to gain fame, but to do what good she can; and that she is capable of doing much for the little ones will be readily admitted by any intelligent person who examines her book.

But the most poetical book of the three is the "Home of the Lotus Flower and Other Stories." That which gives the little volume its name is really a charming story for the young. It combines botany, geography, and Egyptian antiquities, in an exceedingly attractive manner; the reader learns useful lessons from it, and is much interested at the same time; before he reaches the end he is convinced that all books are not dull, after all. Then he passes on to the story of "The Spider Mother," which, if possible, awakens his curiosity still more. He begins to think that spiders are much more interesting things than he had ever considered them before. He learns that they are even artists; at least very skilful weavers. He is thus prepared to make another step in the grand field of nature, and accordingly he is introduced to the mysteries of an Ant Hill.

This is a judicious mode of initiating the youthful student in natural history; while it cannot offend the most sensitive or the most scrupulous. It always affords us sincere pleasure to recommend such

books; and we examine them with as much care and as much respect for their authors as if they were duodecimo volumes on the most abstruse or the most important subjects. The three books are embellished with illustrations; they are also clearly printed and tastefully bound in muslin.

Ave Maria. Notre Dame, Indiana. Nos. 45, 46, 47, and 48.

To most Protestants the title of this journal would suggest the idea of superstition, or, at best, of undue reverence for the Mother of Christ; that is, a degree of reverence which is due only to the Saviour himself, as cœqual with God. Our own impression of it was that it was designed chiefly, if not exclusively, for those who devote their lives to religion; but, heretic as we are and have been, we could never regard it as superstition to reverence the Mother of Christ; on the contrary, we have always thought that those who do not reverence the Mother cannot be said to regard the Son as their Saviour. As for those who treat her with disrespect and contumely, we could never consider their Christianity as otherwise than spurious. There is scarcely any human being so depraved but that it would be offensive to him to speak disrespectfully of his mother; and can we believe that Christ has less esteem for his mother than the human malefactor?

Now that we have carefully examined four numbers, we find that we were mistaken in supposing that the work was designed only for those devoted to religion. The journal is, indeed, essentially Catholic; but it is not more exclusively religious than other Catholic papers of the best class; in other words, it is not less interesting as a family paper. Without making any invidious comparisons, we could wish that many religious journals, belonging to different denominations, which occasionally reach our table exhibited as much taste and culture in their contents as the "Ave Maria."

But the conductor of this journal is no ordinary editor. The Very Rev. E. Sorin, who has established it, and under whose auspices it has, we understand, attained a wide circulation, has also established, or, at least, has been mainly instrumental in establishing, the University of Notre Dame, Indiana, which has already become one of the most flourishing Catholic institutions in this country. Although Father Sorin is a gentleman of high literary, as well as scholastic, attainments, he is not dependent on his own efforts for the success of the "Ave Maria," for we perceive that the ablest Catholic writers in America are among his contributors. We understand that its pages are not unfrequently enriched by contributions from His Grace the Archbishop of Baltimore, author of "History of the Protestant Reformation," &c.; and we are sure that Dr. O. A. Brownson, the eminent reviewer, writes for it occasionally, if not regularly.

Had we seen no published statement on this subject we should have had no difficulty in coming to the conclusion, from a careful perusal of some of the articles, that they were the contributions of experienced, intelligent, and thoughtful writers. We do not mean to say that all the articles in the "Ave Maria" are of this character. It contains a department for children; and what could be more unsuitable for early youth than profound reasoning? May it not be doubted whether such would be suited for the majority of the ladies? Without any disrespect to the sex, we think not; and accordingly we like the journal all the more, and think it the better adapted for family reading, for the miscellaneous lighter pieces which it contains. But before we lay down the journal let us give a passage from its contents, which will enable the reader to judge for himself whether it is to be regarded as a superstitious publication. We need not go beyond the last number we have received—that for the week ending December 1, 1866. Turning over the pages of this we find a paper entitled "Reason and Religion," which, we perceive, is intended to be the beginning of a series. We can only make room for the two first paragraphs; but even these will give an idea of the enlightened and liberal spirit in which the principal papers in the "Ave Maria" are written:

"It has been fashionable for some time, not only with the declared enemies, but even with some who profess to be the warm friends of religion, to treat it and reason as if they were entirely independent of each other, and in fact as mutually antagonistic. It is assumed that reason can exist and operate in full freedom and strength without pious or religious affection, and that pious or religious affection in no sense depends on reason or intelligence. But there is no reason without religion, and no religion without reason, as it will be my purpose in this new series of articles to show.

"Knowledge without religion is satanic, and worse than worthless to its possessor, for it is not a rational knowledge directed to the true end of man; and religion without knowledge is a blind sentiment losing itself in idolatry, superstition, or a savage and destructive fanaticism. Reason is essential to man's nature, that which distinguishes him from the lower creation, and renders him kindred with the angels, and, in some sense, with God himself. It is the faculty of apprehending and acting voluntarily from the principle of our existence, and of apprehending and acting for—*propter*—the end for which we exist. There is and can be no human act that is a perfectly irrational act. Piety or religion without reason or the rational activity of the soul is not, as say the theologians, *actus humanus*, and must be either wholly extraneous to man, or mere sensitive affection, what Catholics call sensible devotion, and which has in itself no moral character, and is neither praiseworthy or blameworthy."

It is creditable to the dignitaries of the Church that they do not appreciate the ability with which this journal is conducted anything the less for being published in an obscure corner of Indiana; if, indeed, any place can be said to be obscure which has the benefit of a University like that of Notre Dame. Even the Pope has honored the learned editor with an autograph letter, in the Latin language, in approbation of the work, concluding as follows: "*Benedicimus opus incœptum et omnes coöperatores et Dominus N. I. C. opus perficiat solidetque.*"*

* "We bless the undertaking and all the co-operators thereunto, and may our Lord Jesus Christ perfect and strengthen the work."

The journal has another characteristic which we must not omit to mention. The proceeds of it are not designed to enrich any individual or firm; in other words, it is no business speculation. We see that it is intended for the benefit of "the Home of aged and invalid Priests who are unable to discharge any longer the laborious duties of the Sacred Ministry." If the journal had no other recommendation than this it would have afforded us pleasure to call attention to it; and we are convinced that many Protestants as well as Catholics would subscribe for it if for no other purpose than to contribute to the comfort of men who are proverbial for their kindness and benevolence wherever their true character is known, when they are no longer able to secure comfort for themselves.

SCIENCE.

Elementary Anatomy and Physiology, for Colleges, Academies, and other Schools. By EDWARD HITCHCOCK, D. D., LL.D., and EDWARD HITCHCOCK, JR., M. D., Professors in Amherst College. Revised edition, 12mo, pp. 443. New York: Ivison, Phinney, Blakeman & Co. 1866.

WE take up this volume in compliance with the wishes of several of our educational friends at a distance, who, from time to time, have requested our opinion of the text-books issued by different publishing houses in this city. One writes to inquire about Appleton's books; another to ask whether A. S. Barnes & Co.'s are as good as they are represented, and a third party wishes to know whether it is not true, in our opinion, that Ivison, Phinney & Co.'s publications are, upon the whole, the best published in New York? While disposed to be as obliging as possible, it has been utterly out of our power to reply to all the parties who have thus honored us. We made the attempt, however; more than a year ago we made separate replies to several; but the more letters we wrote the more new inquiries we received, until we finally resolved to answer all at once in this manner. Even now we can do no more than commence, for the reason that we express no opinion of any book in this journal until we have carefully examined it; and this requires much more time and labor than teachers and others generally suppose.

We commence with the publications which, so far as we have seen, we consider the best. Ivison, Phinney & Co. may, indeed, have issued indifferent text-books within the last three or four years, for we have lost sight of them during that time. Their previous publications we had carefully examined, and our opinion of several is recorded in the earlier numbers of this journal—including Robinson's Higher Mathematics, Gray's Botanical Series, Fasquelle's French Series, and Woodbury's German Series. We thought each of these good, and we did not hesitate

to say so; and for the same reason we recommend the volume now before us. From a careful examination of its multifarious contents we feel convinced that it is the best text-book on Anatomy and Physiology, of its size, that has yet been published in this country. It certainly contains a larger number of interesting and valuable physiological facts—not to mention its comprehensive sketch of anatomy, both human and comparative—than any duodecimo volume which it has been our privilege to examine within the last four or five years.

Had we been in the habit of judging authors by what they say of themselves we should not perhaps have gone beyond the preface; for Professors Hitchcock, far from making any of those extravagant promises which are so fashionable at the present day, adopt the language of modesty and diffidence. "We make no pretensions," they tell us, "to distinguished attainments or reputation in these sciences as a reason for writing this book. But both of us have, for a great number of years, been in the habit of hearing recitations and giving lectures upon them in the College and the Academy, and we ought to know what sort of a text-book is needed. But we dare not boast that we have come up to our ideal."

This is always the language of men who are qualified for their task; for it is those who know most that boast least, and *vice versa*. The remark we have quoted is followed by the observation that the authors "have tried to give a condensed yet clear exhibition of the leading principles and facts which are detailed in such works as Carpenter's Human Philosophy, Hassall's Microscopic Anatomy," &c., &c. Several other works are mentioned; indeed, the whole list they give embraces nearly all the treatises on both sciences which are recognized in Europe and America as standard authorities; and we can bear testimony to the fidelity and success with which the essence of those works has been extracted, as intimated, for the volume before us.

Among the chapters which please us most are those which describe the organs of secretion, the digestive organs, and the organs of breathing; these give more interesting particulars than we have found in any other elementary treatise. Another excellent chapter is that which describes the heart, blood, and blood-vessels. There is a lucidity in the language of the authors which would have pointed them out as professional educators to those who had never heard of them before or seen their preface; none but experienced instructors could have grouped the facts as we find them here so as to anticipate those difficulties which are most apt to discourage the student, and render what is generally regarded as dry and irksome not only easy but attractive. In short, no anatomist or physiologist, however learned or talented, who has not had experience in the class-room could have combined within equal limits the various excellent features of this book; and there are some of these which we had not met with in any other American text-book. This is true, for

example, of the hygienic inferences deduced from descriptions of the structure and uses of the principal organs of the body; it is also true of the religious inferences from anatomy and physiology. The latter feature especially claims the attention of every intelligent parent and guardian; of all who have children to be educated whom they wish to reverence the Creator, if only for the wisdom, skill and beneficence he has displayed in fashioning the human body alone.

In addition to the graphicalness and clearness of language to which we have alluded the student has also the benefit of copious illustrations, together with a full index and glossary. Whenever a book of this kind falls into our hands it will afford us pleasure to recommend it, let the author or authors be who they may. If other books published by the same house, and which we have on our table, prove, on examination, as good and useful as "Hitchcock's Anatomy and Physiology," it will also afford us pleasure to point out their merits; if, upon the other hand, we find them like too many text-books of the present day, we shall not fail to criticise them accordingly, however disagreeable the latter task may be to ourselves, to authors, or publishers. Nor shall we forget the books of other publishers, concerning which our opinion has been so often asked. Probably it is these we would have taken up now, but that we prefer to commence with the language of approbation rather than with that of censure.

Annual Reports of the Comptroller for City and County of New York for 1865.

THERE is a good deal of curious information in these reports; especially in that which relates to the city. Those who examine the latter can no longer be at a loss to comprehend how it is that we are so heavily taxed; the enormous number of salaries would go far to explain the mystery, although comparatively they are but a small item. They are apt to suggest the inquiry whether one of the chief reasons why self-government is so much praised is not the facility it affords of getting one's finger into the public purse—it is so pleasant to get handsomely paid for governing ourselves.

But unfortunately in a republic all cannot have offices; some must be content to be governed, not to govern; at least they ought to be content, although they are notoriously otherwise. Most offices are badly administered, because those out of office have not a hand in them; for the same reason those who administer them almost universally turn out to be faithless men. At the beginning, indeed, they are often models, and they continue to be honest as long as personal favors are expected from them; but no sooner do these expectations prove delusive than it is discovered that the model functionary of only a few months ago is a public swindler!

At first view this may seem to exaggerate the facts, but it might be illustrated by a hundred examples. Now, however, we need not go beyond the Comptroller, whose term of office is about to expire. That Mr. Brennan was highly popular until within a brief period none can deny; he was praised by nearly all classes for his inflexible integrity in protecting our tax-payers from imposition. But in time it was found that he was inflexible in other respects also; he refused too many for those little favors which of course they had a right to expect; and accordingly he is no longer the same man who foiled the gas monopolies in their attempt to secure a new charter before their old one had expired, which would enable them to charge what they chose for their gas, and who did several other things very much to the disgust of certain Aldermen and Councilmen and other functionaries who seem to think that one of the greatest charms of self-government consists in the fine opportunities it affords enterprising patriots to sell their influence to the highest bidder.

As all who consider themselves statesmen, at least, on a small scale, cannot have an opportunity of displaying their wisdom in office, some occasionally make officers of themselves; that is, they form themselves into a society of mutual admiration and announce to the world their intention of reforming all abuses. If they can get a few millionaires to join them then both their qualifications and their motives are beyond dispute. Among their many privileges is that of accusing any functionary they like, or rather any functionary they dislike, and call on him to show his books if he pretends to deny that he is not a robber!

Thus those elected by a majority of their fellow-citizens are treated like malefactors by those whom none have elected but themselves; and at the same time none are more wide-mouthed in praise of representative government than the latter. If we think that our public functionaries need to be watched in order to prevent them from robbing or otherwise injuring us, why not elect a body of magistrates as the ancient Athenians did, for the express and sole purpose of scrutinizing the conduct of public functionaries in general and denouncing and bringing to trial those whom they suspected? This had the merit of being a legal proceeding; the censors could not be said to usurp functions which did not belong to them; yet it was soon found that the censors were often worse themselves than those they censured, and that not unfrequently it was the faithful and not the faithless public servants whom they denounced. Perhaps the censors of the present day are too high-minded and incorruptible for this, and yet Mr. Brennan seems to insinuate that they, too, have certain little motives of their own in pursuing the patriotic, disinterested course they do. We allude to certain remarks which he makes in his letter to Messrs. Moses Taylor, Royal Phelps, Duncan, Sherman & Co., Wm. B. Astor, &c., &c., when solicited

by those gentlemen to become a candidate for re-election. First he makes some remarks in reference to the moral effect of their proposition, the justice of which can hardly be denied. We are aware that it is the fashion with editors as well as with others to speak harshly rather than fairly of a retiring public officer, but we prefer to be just rather than to join in the cry of the mob, and accordingly we quote:

"Your expressed desire for my continuance in charge of the city and county finances is the more complimentary because of your large financial interests, which are so important as to supersede all political considerations. You pay the heaviest taxes; you are the most directly affected by municipal extravagance, corruption or mismanagement; and consequently your praise, which is never lightly bestowed, is one of the most encouraging rewards which a public officer can receive, and a proof, also, of the equal approbation of the masses of our fellow-citizens."

No one can deny that this is good, fair logic. A little further on Mr. Brennan proceeds to pay some attention to the organization known as the Citizens' Association. As we are not a politician we cannot undertake to decide whether this body is doing right or wrong; whether it is actuated exclusively by patriotic motives; whether it ever thinks of self at all; or whether it condescends to give a hand in securing offices for its friends under certain conditions. The Comptroller knows the Association much better than we, and he informs his correspondents in the letter under consideration that it "is managed by young lawyers who treat the responsible members as selfish doctors treat wealthy patients, living upon the fees they extort for dealing with imaginary complaints." This is rather a serious charge against a body supposed by so many honest men and women to be immaculate; and yet we must confess that we had heard a very similar account from others before Brennan had, so far as we are aware, said anything on the subject. We prefer to believe, however—that is, if we can—that the Association is an illustration of the fact that the good old times of Republican Rome are returning; it is our duty to hear at the same time what Comptroller Brennan has to say in reference to that body. Of course no one need believe it any further than he thinks it is just:

"For example, the defamation to which I had been subjected by the managers of the Citizens' Association having culminated in a demand for my removal from office, I proposed to my slanderers to select three of the most skilful accountants in the city to make a thorough investigation of the affairs of my office. The offer was accepted and the ablest financial investigators were chosen, solely by the Association. The gentlemen selected were entirely unknown to me. Every bureau, office, book, document, paper, and record of my department were placed at their disposal for a rigid examination. They took their own time; they adopted their own methods of investigation; and every detail of my administration was deliberately and most critically inspected. When they had finished their labors—having found nothing to condemn but everything to approve—as they stated to me, their evidence was coolly suppressed. Would it have been suppressed had they detected the corruption which the Association managers had employed them to discover? Is such gross injustice from the very men who are supposed to be most interested in his integrity to be the reward of a faithful public officer? Your magnanimous testimonial rebukes and remedies this manifest unfairness, and for that I again thank you."

The suppression of the evidence alluded to here looks rather suspicious. It may have been done through virtuous motives; perhaps the reason was that the Association was too tender-hearted to hurt the feelings of the Comptroller; or, perhaps, they did not like to cause undue excitement in the city, lest it might cause the cholera to spread among their fellow-citizens; for, if we do not mistake, the epidemic was creating considerable trepidation just at this time. But the Comptroller relates another little incident which is somewhat curious:

"Another example, equally remarkable, you may, perhaps, have forgotten. Two years ago I built a residence upon a piece of land previously owned by me on the Bloomingdale road. The managers of the Citizens' Association at once announced that I had erected 'a palatial mansion' on the banks of the Hudson. The press described the dimensions, richness, and grandeur of this imaginary palace, and the extent and magnificence of its grounds. These premises once stated, the inference was freely drawn that I had plundered the city treasury, and grown wealthy upon the spoils of 'the ring.' You were, doubtless, as astonished as myself to find a tale so baseless generally credited and everywhere repeated. There stood a simple two-story clap-boarded house on the corner of 105th street, an unanswerable but unheeded refutation of all this slander. Any prudent citizen could have built such a residence as I did at a cost not exceeding \$11,000, and any taxpayer could see for himself how destitute it was of aristocratic pretensions; but the slander still survives."

Perhaps this only shows that the members of the Association are innocent people, who, not being much in the habit of thinking for themselves, are easily induced to adopt the thoughts of others. If these "others" happen to be persons who take two-story houses for magnificent palaces—that is, mole-hills for mountains—then it can be easily understood how the Association may have been mistaken in the plenitude of its righteous zeal. Brennan thinks differently, however, although he does not give them credit for much intelligence or acumen:

"But while the managers of the Citizens' Association have thus maligned and misrepresented me, when have they sustained me in my struggles with the real corruptionists? Never. These men have been silent, or detracting, while I have battled almost single-handed, encouraged only by my sense of duty and of right, by the assistance and advice of their Honors Mayors Opdyke and Hoffman, and by your private praises, against the hundreds of jobbers who have sought to deplete the treasury and increase the taxes. Soon after I came into office the Common Council passed an ordinance authorizing the issue of notes for the fractional parts of a dollar, to an amount not exceeding \$3,000,000, and the Comptroller was directed to procure plates, paper, and the machinery for manufacturing this city "money." I refused to carry this resolution into effect, and in a communication to the Common Council distinctly pointed out the illegality of the proposed issue, and the dangerous consequences of such a misuse of the public credit. The project was killed; the press and prominent gentlemen like yourselves endorsed my action, but the Citizens' Association did nothing and said nothing in approval of my course, thus leaving me to infer, as was subsequently proved, that I had incurred the condemnation of the Association managers. The same state of affairs existed in regard to the riot claims, when, after having saved the city over \$100,000 by a laborious personal investigation of each claim, I was not in the least assisted by the Citizens' Association, but was vehemently attacked."

The case of the gas monopolies is also referred to by the Comptroller:

He reminds his correspondents how he foiled the plans of the monopolists, even after they had obtained from our Aldermen, Councilmen, and Mayor, all those impartial and worthy functionaries could give. But this is so well known to our readers that we need give no extract here in regard to it. Brennan also alludes to certain contracts which afforded the Association an opportunity of evincing its reformatory and protective zeal; but that body seems to have been too much absorbed in other matters to bestow any attention on trifles of this kind:

"Certain contractors (Baldwin & Jaycox) were bidders for the contracts for building gate-houses and aqueduct for the new reservoir. The contract was awarded to Messrs. Fairchild, Walker & Co., who did the work. Messrs. Baldwin & Jaycox, claiming damages, then obtained an amendment to the tax levy providing for an arbitration of their claim. I never learned of the proceeding until a judgment was obtained against the city, amounting ultimately to about \$75,000. I made inquiries, which satisfied me that the contractors had no just claim, and that the case had not been properly defended. I requested the then Counsel to the Corporation to take an appeal. He declined to do so, insisting that the rights of the contractors had become fixed. I then employed private counsel to set aside the proceedings. The motion was desperately resisted at every stage, until the case finally reached the Court of Appeals, where I was triumphantly sustained, the entire proceeding set aside, and the money saved. Did the Citizens' Association lend me any assistance, or applaud my efforts in this determined legal struggle? You are aware that it did not."

Many think the Commissioners of the Croton Aqueduct Department very patriotic and upright gentlemen; nor do we mean to say that they are otherwise. But if we are to accept the statement of the Comptroller—which, so far as we are aware, remains uncontradicted—it seems that Messrs. Stephens, Darragh and Craven are not entirely satisfied with the consideration of \$5,000 a year, which each receives for his services, but want to have certain little perquisites too, in addition to such odds and ends as may accrue from the appointments of so many clerks for the Department at salaries ranging from \$700 to \$3,000; not to mention the hiring of so many workmen, which is said to have a considerable influence at the polls. Mr. Brennan insinuates rather plainly that they are somewhat more anxious to make "improvements" at the public expense than is strictly consistent with the public interest. Others, indeed, pretend something of the same kind; and say that they are popular notwithstanding, because they have many friends "connected with the press." Be this as it may, their mode of showing their zeal is described as follows by the Comptroller:

"I found that the Croton Aqueduct Department recently proposed to let twenty-two different contracts, amounting in the aggregate to \$300,000. I discovered among the list of jobs one sewer proposed to be built in a street not opened by law; that many bids were for sewers which could not be finished before the frost, and therefore would have to be suspended if commenced; and that twelve of these jobs were for paving streets with trap or block pavement. I found that the Board had already let, during the year, forty-six jobs of the same description, involving an aggregate of over three hundred thousand yards at a cost of over \$800,000, and that the price of this pavement, under the operations of that department, had steadily gone up from \$15 per yard to \$50

per yard. I also found that it would be impossible, with the existing resources for material for this kind of work, to go on with the contracts, and that the only effect would be to provide for a large army of inspectors and supernumeraries at the public expense. The Croton Department, while admitting the justice of my objection as to the sewer in the street not opened by law, refused to abate a single job from their list, saying that as to part of the work the Common Council had ordered it, and they were not responsible whether it was right or wrong; and as to the balance, they claimed the exclusive right to decide as to the propriety of the letting.

"They persist in adjourning all the jobs for the same day and hour, so that if I attend for one case, they can open all and fix the claims of all the contractors. It is in vain that I have appealed to the Board to discriminate, and let only the needed work be let. Each day of adjournment adds to the number of contracts, until they are now piled mountain-high, and the Department is enabled to boast that they have thus secured the opposition of the entire contracting and city-laboring interest against me should I be a candidate for re-election. I have not flattered or wavered by any regard for these consequences, nor do I intend to falter or waver. But what assistance has the Citizens' Association afforded in enabling me to stand up in so just a cause against such powerful influences? Absolutely none! On the contrary, its managers have attacked me for not consenting to open some of the bids, when by so doing all the jobs would be fastened upon the City Treasury."

Now, if even half of the statements we have quoted be true—and we have no reason to doubt the correctness of one of them—the patriotism and integrity of the Citizens' Association do not save the city very much after all. Nay, we confess that the general conduct of the organization rather reminds us of that of the quack doctors. It must be borne in mind with how much virtuous indignation the latter denounce "the regular Faculty" as humbugs. Their sympathy for their patients—the victims of the Faculty—is such that they sometimes volunteer to cure them for nothing; they will only have to pay for the infallible medicine and enclose stamps for postage. All is done for humanity's sake!

Whether the Citizens' Association is actuated by any selfish motive or not, it seems to us that if our next Comptroller manages the finances of our City and County as well as Mr. Brennan has done, there will not be much reason to complain of him; no spies need be sent to watch him. We have never taken any part in his election, or in the election of any other functionary; but had the former permitted himself to be nominated again, we certainly would have voted for him, though not on any political grounds. We would have done so because he has proved himself an honest and manly public officer. In our opinion, his successor would do well to retain the services of Mr. Brennan's principal assistants, especially the Messrs. Storrs, who, we believe, have occupied their present positions for seven years, and discharged their onerous duties to the satisfaction of different Comptrollers. We do not allude to this subject because Mr. Brennan has ever appointed any one in compliance with our wish; we have never asked him; nor do we know an individual in his office, further than his conduct in the discharge of his duties has made him known to us.

Illustrated Catalogue of STEINWAY & SONS, Manufacturers of Grand Square and Upright Pianofortes. Pamphlet, pp. 40. New York, 1866.

Among the many brochures which have reached our table during the present season there is not one so suggestive of skill, industry, taste, melody, and success, as this. It affords us pleasure to examine it, because there is nothing pretentious, nothing exaggerated in it. The accuracy of the illustrations will readily be acknowledged by all who are familiar with the different styles of instruments manufactured by the Messrs. Steinway; nor are the facts stated in the letterpress less truthful or less undeniable. It is not strange that the most competent judges, both in Europe and America, give these gentlemen much more credit for the superior excellence of their instruments than they claim themselves. This is what we always expect from true merit; at best, no higher talent than mediocrity is boastful or arrogant.

The honor of having invented the piano has been claimed by almost every country in Europe, but the strongest testimony is undoubtedly in favor of Germany. It appears from the best authorities, not only that the first pianos were made by Germans in their own country, but that they were also the first to introduce them into other countries. This was a subject of warm controversy for more than half a century; several writers on the history of musical instruments having sought to vindicate the claims of Christofali, an ingenious Florentine. At the same time there were Italians, as well as Germans, English, and French, who as vigorously maintained that the original inventor was Christopher Gottlieb Schröter, of Dresden. Thus did the case stand until some papers were found, in 1801, in the private cabinet of the King of Saxony, which prove beyond dispute that Schröter had presented a model of his invention to His Majesty in 1717. Even Dr. Rimbault, in his elaborate history of the pianoforte, has failed to show that any pianos had been made in England before 1766, when some twenty were manufactured in London by M. Zumpie, who was also a German.

It is not well known what was the precise form of these early pianos; but that it was not square is sufficiently evident from the fact that the first square piano was made in 1758 by an organ builder of Saxony named Freiderica. The general conclusion arrived at now by those who have devoted most attention to the subject is that although instruments resembling the piano may have been made by an Italian or Frenchman a year or two prior to the instrument on which the claim of Schröter is founded, they must have been of so inferior a character as to have been soon forgotten or regarded as failures.

Thus, then, we might as well deny our indebtedness to the Germans for Comparative Philology as for the invention of the piano; but to us it appears a much more remarkable fact that not only have the Germans invented that beautiful instrument and contributed most to bring it to its

present state of perfection; it is also conceded by the most competent judges of all nations that they are the best manufacturers at the present day. They are the best in England, the best in France, and, we need hardly add, the best in this country. Why should we deny the Germans a distinction which is cheerfully awarded to them by the French, the English, and even the Italians? The writer of this article is not a German; nor have we ever been a believer in the Anglo-Saxon theory of superiority which has been so popular of late years; on the contrary, we have always been opposed to it; but many of our papers in this journal will show that we have not been the less willing on this account to appreciate the immense contributions which the Germans have made to modern civilization. To none of the master-spirits and benefactors of mankind have we devoted more attention than to Kepler, Leibnitz, Göthe, Schiller, Klopstock, and Wieland; we have done so because we should despise ourselves if we circumscribed true merit by latitude or longitude, climate or soil. We hold, accordingly, that Americans should be just as willing to admit the superiority of the Steinways as piano manufacturers as they are to admit the superiority of Kepler as an astronomer. Nor do we believe that any are unwilling to do so except those immediately interested, and the thoughtless portion of the public who mistake their selfish pretensions for patriotic sentiments.

Indeed there is sufficient proof of this in the princely fortune which the Steinways have made in the city of New York in the brief period of fourteen years; in the several magnificent edifices they have built, and in the many gold and silver medals they have received from various American institutions that have been founded for the express purpose of rewarding superior merit, so as to encourage science, art, skill, and industry. Nor is it alone by making superior instruments that the Steinways prove their worthiness of all this. Instead of investing their fortune in foreign funds, or in hazardous domestic speculations, they devote it to the building of edifices which are at once ornamental and useful to our metropolis.

Even their manufactory must be regarded as an ornament. None who have visited the Central Park have failed to notice the mammoth structure that occupies the whole block between Fifty-second and Fifty-third streets and fronting on the Fourth avenue, for it is seven stories high, and its architecture is a good specimen of the modern Italian. Their ware-rooms in East Fourteenth street, with their elegant portico and stately columns, strike the travelled passer-by as a magnificent palace of white marble, which recalls some of the finest of the chief capitals of Europe. Then we have the new Steinway Music Hall, which has two façades—one on Fourteenth street and the other on Fifteenth street, the former extending fifty feet and the latter one hundred feet—and which has a capacity for 2,500 seats.

If any new evidence were necessary to prove that no people in the world are freer from prejudice or more ready to appreciate true merit, let who will possess it, than the class of Americans whose good opinions are worth having, it would be found in the splendid results thus briefly alluded to. The patronage of this class enables the Steinways to carry on their business on a scale of imperial magnitude. Since 1853 they have manufactured 12,000 pianos; a considerable proportion of these have been exported. We have never yet heard either a European or American purchaser complain of a Steinway piano, whereas we have more than a hundred times heard both award it the palm of superiority; a verdict which has been fully ratified by as competent and impartial a tribunal as any in the world—namely, the Committee of the Great International Exhibition of London in 1862. Yet none of our business men are more modest and unassuming than the gentlemen who by their industry, intelligence, and skill have won such magnificent trophies.

INSURANCE.

Insurance Reports and other Documents for the Quarter ending December, 1866.

THE progress of Life Insurance is still on the increase; whether we regard the immense amount earned by those engaged in it, or the amount of substantial good it does, we find that it surpasses all other kinds of insurance. It is no more than might be expected, therefore, that new life companies are springing up almost weekly; and the same remark but slightly modified will apply to companies which undertake to insure against accidents to life or limb. At the same time, the public cannot be too cautious in dealing with the new brood; it should rather bear in mind the wonderful ratio at which petroleum companies increased about two years ago, each estimating its capital by millions, and the still more wonderful ratio at which they decreased about a year later, so that not more than one out of every ten exists at the present moment; the presidents, vice-presidents, and other high functionaries of the defunct corporations having condescended to become clerks in dry-goods stores, groceries, and other establishments in which they could get a "living" price for their services!

It is very true that there is more vitality in life insurance than in petroleum wells, especially in those wells which are too deep, or which never existed save in the imagination of certain thrifty persons. Most people can do very well without having an interest in an oil well, real or imaginary; but all must die, and there are but few who have not friends that are dear to them and whom they like to secure from want after their death; in other words, there will always be widows and orphans as long as the earth endures; and, bad as poor human nature is, it is to be hoped

that there will always be husbands and fathers to anticipate their wants. This sufficiently accounts for the increasing popularity of life insurance—a popularity confined to no class, but which extends through all the intermediate grades of wealth and greatness, as well as of poverty and obscurity—from the humble mechanic earning his weekly pittance to the emperor on his throne; for there are few, if any, of the reigning families of Europe whose leading members are not numbered among the policy-holders of some life insurance company.

But precisely because the appreciation of life insurance is thus becoming universal, insurance impostors are becoming more and more numerous. It is well to remember, also, that occasionally there are those who mean quite well, but, nevertheless, do incalculable mischief. Without making any pretension to the gift of prophecy, we venture to predict that sooner or later this will be found true of certain insurance functionaries who have lately allied themselves to the profession. They have lost sight of the fact that at the present day no company can hope to succeed whose officers have not experience in the business of underwriting; that no business whatever requires more intelligence or more knowledge. But how many of our new companies have officers of this character? Nay, let us rather ask, how many of their officers have any knowledge at all of life insurance? and we fear that a large proportion of them have not much knowledge of any kind.

As this is a subject in which the public has a deep interest we shall have to speak more pointedly at the beginning of the new year; we have forbore to do so from time to time, although in possession of the facts, hoping that improvements might be made—that either the directors would employ men who had some experience in underwriting, or otherwise dissolve altogether. In any case, we trust we shall say nothing but what is fair, and what we believe to be true.

Even in the course of this article we can adduce new evidence of the correctness of our views in cases in which many have read our comments with incredulity. Thus, for example, we have been predicting for four years that certain fire and marine companies boasting of swallowing up other companies would soon have to be swallowed up themselves, or be permitted to die off altogether, as not worth the swallowing. But who can deny the fact any longer? Let any one examine our articles on insurance in a half a dozen of our past numbers, and compare some of our remarks on this subject with facts which are now before the public, and which we alone had warned the public against.

There is no mystery in this, however; the simple reason of it is, not that we are any more prophets than our neighbors, but that we investigate carefully, sometimes make scientific calculations, and, above all things, avoid making thoughtless statements. Thus it is that the parties themselves have often wondered at our accuracy, while indignantly protesting that our criticisms had no foundation.

But at present we can do little more than allude, in general terms, to the growing importance of life insurance; we must not, however, forget the Insurance Convention, one of whose sessions has been held in Hartford and the other in this city; although we must leave all details to the insurance and daily press. For us it must suffice to call the attention of our readers to the movement as one which, if properly carried out, is likely to lead to important results. In common with, we believe, all who know him, we have much confidence in the intelligence and integrity of the gentleman who presided at both sessions, Mr. Benjamin F. Stevens, President of the New England Mutual Life Insurance Company. We can give our readers no better idea of the objects of the Convention in an equal amount of space than by quoting the following remarks made by Mr. Stevens at the session held in this city:

"I am willing to do all I can towards securing some uniform system of legislation. I prefer Mr. Barnes' plan of influencing State legislation through a central organization. I think we have tried to do too much. I hope we may have a chamber of life insurance, by which the companies shall secure a uniform system of business and basis of valuation. We have to pay heavily for the returns to the various States; those of Massachusetts and New York are very onerous. Plain common sense dictates that something must be done. Again, there are eight or ten companies in the city of New York, and where are they to day? We have no class represented here; we have no cash system, no mutual system, in our plan. We have met for counsel, and we want the opinions of others. We do not want to adjourn without adopting some practical plan of action—some uniform rate of valuation. Each of the great life companies has from four to six hundred people to represent it, and I shall do all I can to attain some uniform system of insurance. As to the National Bureau, I have consulted legal counsel on the matter, and they tell me the constitutionality of the bureau is a question."

It must be remembered that Mr. Stevens never indulges in exaggeration of word or action; his language is always that of moderation, because it is the result of calm reflection and thought. The same is true of the language of the President of another great company who addressed the convention on the same subject. Mr. Franklin, of the New York Life, said, with his usual modesty, that he was not yet prepared to express any definite ideas on the subject; from his remarks, as reported in one of the journals before us, we extract the following:

"He was certain of one thing. We cannot establish a national bureau. A body representing a capital of \$75,000,000 would have to overcome the lobby before they could get to the legislature. They must also overcome the peculiar views of men of the different States, and they must also overcome the present prejudice against centralization. This cannot be done, and the people will consent to no more centralization. The question of State rights is engaging the minds of our greatest men. All know that under the constitution we have a right to these State organizations. Again, the courts have decided over and over again that corporations are not citizens; also, that insurance is not commerce. I have come to the conclusion that we cannot carry out the plan of the national bureau, so we must do what we can to correct State legislation."

Mr. Morgan, of the North America Life, and Mr. Eadie, of the United States Life, were also among the speakers at the convention. Unlike

Messrs. Stevens and Franklin, these gentlemen talked a good deal, *ex more*; an innocent looker-on would have supposed that, besides being underwriters in some of our greatest companies, they were directors in more than half of the life corporations of the United States. But each has to rely a good deal on this plan; and no doubt it has sometimes a very good effect among that class who do not remember that empty vessels sound the loudest. Probably the next thing we shall see is a large advertisement, in pamphlet form, embodying every remark made at the convention by Mr. Morgan, and bearing some such title as "Morgan on the Insurance Chamber." But if he does publish some such document, it can hardly be a grosser burlesque than one of his which is now before us bearing the title, "Opinions of Underwriters, Actuaries, and the Press, upon the new and distinctive features of the North America Life Insurance Company."

It would occupy too much of our time and space to describe this performance; suffice it to say that it is in the most vulgar style of the similar contrivances of the quack doctors. In his very last Annual Report, Mr. Barnes made some remarks which were not of a character to inspire much confidence in the North America Life; and we called attention to them, in this journal, as but too true, at the same time giving our Superintendent the credit due to him for his manliness in telling the truth and putting the public on its guard. But we see he has been making amends lately. On the back of the Morgan pamphlet before us are extracts from two letters, printed in italics, praising up "your new system," and signed "Very respectfully your obedient servant, William Barnes," &c. We confess we do not think that it is exactly the duty of our superintendent to do this sort of thing. How is it that he has changed his tone so much in so short a time? If it was necessary to warn the public in March last against the *modus operandi* of Morgan—and we think it was—that individual could hardly have become so much reformed on the 17th of October last as to render it safe to furnish him a quotation for his advertisement informing him that his system "is destined to become popular and successful."

Be this as it may, the prominent part taken by Morgan at the convention has proved a serious drawback; many respectable underwriters say: "We do not like to identify ourselves with that sort of thing." There is no need for this, however. What if Morgan does strut about at the "Chamber" and make speeches as often as he can get anyone to listen to them? There are men enough of a different character connected with the organization. We have already mentioned two whose names would inspire sufficient confidence in any movement with which they would identify themselves; and foremost among the elected directors are underwriters like Mr. Freeman, President of the Globe Mutual, and Mr. Batterson, President of the Travellers', of Hartford. We are not aware that any of

the officers of the Knickerbocker or Manhattan occupy an official position in the Insurance Chamber, but both companies have identified themselves with it; so have the *Etna*, *Phoenix*, etc., of Hartford.

We do not know that Mr. Lyman, of the Knickerbocker, made any speech at either session of the convention; although we believe he concurred in the conclusions arrived at by Messrs. Stevens and Franklin. Probably he thought he was talked about sufficiently in the papers of late, for there are but few underwriters so modest. However, even at the risk of giving annoyance to a worthy man, we will relate a characteristic occurrence in which he has recently been taking a part; or rather we will allow the *Mobile "Evening News"* of October 19, 1866, to do so. Omitting some introductory remarks, we quote as follows:

"Prior to the breaking out of the war a well known citizen of Mobile had insured his life for a series of years in the Knickerbocker Life Insurance Company of New York, then and now having an agency in Mobile. He had renewed his premium from time to time, but his last renewal expired in March, 1862, at a time when the company had no acting agent in Mobile; and owing to a total absence of communication between the company in New York and the party insuring, no renewal of the policy was made, nor any premium paid after that date. Some seven months thereafter the gentleman in question died, leaving a widow and four children similarly circumstanced with most of us in these days of wrecked fortunes and pecuniary distress; but upon a recent application on the part of the widow and guardian of the children to that estimable gentleman, Erastus Lyman, Esq., of New York, President of the Company, and his Board of Directors, suggesting the fact that the deceased husband and father (owing to an absence of communication) could not have renewed the policy which he had previously renewed from year to year, and but for this fact would doubtless have renewed it again, Mr. Lyman, on behalf of the Company, forwarded to the widow and guardian the original amount of the policy (five thousand dollars) less the premium due March, 1862. On learning these facts I obtained a copy of the letter from the guardian, acknowledging receipt of the funds, and hand you the same herewith for publication. Such acts of generous justice and Christian benevolence carry their own reward and need no comment, nor the pen need write their praise."

The letter from the guardian is also given in the same paper. We have only room to remark that it overflows with gratitude. This is not the first instance of magnanimity to the widow and the orphan we have known on the part of Mr. Lyman, and accordingly it always affords us pleasure to record evidence of the progress of the institution over which he presides. We now see it stated in one of the insurance journals that "the Knickerbocker has complied with the laws of Germany and established an agency in Dresden." This is a new proof of the enlightened, enterprising spirit for which we have given the Knickerbocker credit on former occasions.

Another company whose generous acts we have recorded from time to time is the Equitable Life Assurance Society; and we are glad to see that our views of it have received a new illustration of which we have been reminded by the case of the Knickerbocker. We confess that we take some pride in seeing our opinions thus corroborated. The instance we allude

to at present is noted, as follows, by the *Philadelphia Press*, after speaking in terms of well-merited approbation of the Society that has performed the noble act:

"John Thompson, deceased, has resided in this city many years, doing business at Spruce street wharf, and for years has been insured in the 'Equitable' for the sum of ten thousand dollars. All his premiums were promptly paid, excepting the last, which fell due Monday, October 15th, 1866.

"On Tuesday, October 16th, the agent of the society called at the office of Mr. Thompson and learned that he was dangerously ill. Returning, he found the son of Mr. Thompson with a check by Mr. Thompson himself, on Saturday, October 13th, for the amount of premium. Under these circumstances the agent could not receive the premium and thus revive the forfeited policy, without the consent of the society, to whom the facts were at once presented. October 18th, and after the society had been informed of the death of Mr. Thompson, J. W. Alexander, Esq., Secretary, replied as follows: 'We think it best, under the circumstances, to receive the premium on Thompson's policy, and will not make the failure to pay on the day the premium was due a reason for declining to pay the loss. We are certainly not legally bound to receive it, but as the parties appear to have acted in good faith, we prefer to incur the loss rather than take advantage of their neglect. Please receive the premium and issue receipt.'"

It is companies that act in this way which elicit our approbation: for, exemplary as the conduct of the officers of the Knickerbocker and Equitable has been, as thus indicated, it has been no better than that of the officers of the New York Life and New England Mutual, to our own personal knowledge, and more than once we have taken pleasure in saying so.

There are some companies whose modes of doing business we have commended, and whose progress we have indicated, that have not yet had time to perform such acts of generosity as those alluded to above. But although young as corporations, their officers, instead of being novices, are veterans in the profession. This is true, for example, of those of the Globe Mutual and the National; there are no more experienced, no shrewder underwriters in this country than Mr. Pliny Freeman and Mr. E. A. Jones. Each graduated in a first-class school—that is, in a company where he saw no quibbling; no effort to cheat the widow or the orphan, but, on the contrary, a cheerful disposition to do what was right, even when the law would have justified it in doing what was morally wrong.

That both were apt students we have sufficient evidence in the official insurance reports. We have not before us the figures which show how well the National has been doing; but we find in one of the journals before us some interesting statistics relative to the Globe. From these it appears that the company issued 3,259 new policies during the year ending November 1, 1866, insuring thereby \$8,802,707, securing an income for the same period of \$601,534, and paying claims to the amount of \$51,338. Another important consideration is the ratio of expense to income, premiums, and interest; this ratio with the Globe has amounted to less than 22 (21.89). We know no company that had a better record than this at the same age; a fact which the stockholders

may appreciate particularly, for they have got a dividend of fifty per cent for last year.

During the last year or two the Manhattan Life has become much more spirited than it used to be in former times; but there is good reason for this; it had not until then entirely overcome the influence produced upon it by Mr. Morgan, who, it will be remembered, was its President as long as the directors would allow him to occupy that position. Mr. Wemple has been engaged for three years in counteracting the mischief done by Mr. Morgan, and we are glad to know that he has been entirely successful. It is pleasant to observe also that the directors appreciate the good he has done; for they have recently promoted him to the rank of Vice-president. We hope his salary has been raised in proportion, for it is a great mistake that it is the interest of any insurance company at the present day to be stingey. By all means we should pay but a small price for what is worth little, but it is cheaper in the end to pay a high price for what is really valuable; and what is more valuable than professional knowledge and experience? Our only reason for making this observation is that there may still be some of the dregs of Morgan's "cheap and nasty" policy in the Manhattan, for we do not know what salary Mr. Wemple has; we have never asked him; nor do we know the salary of Mr. Halsey who worthily succeeds him as Secretary. It is a very good thing to keep expenses within proper bounds, but we may remark in general terms, without alluding to one party more than another, that there is such a thing as being too thrifty.

Hartford casts Boston and Philadelphia far into the shade in life insurance. Were it not for the New England Mutual, the modern Athena would have nothing to boast of in this respect; but this is one of those institutions which can hardly be said to belong to any part in particular of the United States. Even all New England cannot claim it; it is as much at home in New York and in Philadelphia as it is in Boston. And we cheerfully admit that the Traveller's of Hartford is becoming equally universal in the sphere of its salutary influence. As an Accident company it is absolutely unrivalled. It has done more good during the comparatively brief period of its existence than any similar company in the world; and we see that it is now fully authorized by the Legislature of Connecticut to add to its original business that of Life Insurance. This is as it ought to be; those who prove themselves at once competent, honest, and straightforward should be encouraged, if only for the public good.

We are indebted to our intelligent correspondent at Hartford for important statistics illustrative of the present condition of all the companies in that city, but we think it better to defer them for our next number; then we shall have the further data furnished by annual reports.

In the meantime we fully agree with our correspondent that "there are very bad, as well as very good companies, in Hartford," and that "the public ought to be put on its guard against the pretensions of the former." To this we can only add, so far as regards life insurance in Hartford, that the *Ætna* closes the year with an excellent record—one which fully sustains its well-earned reputation for intelligence, energy, and upright dealing.

Very heavy losses have been sustained of late both by fire and marine companies. None having a solid basis, however, have been seriously injured. Among those understood to be paralysed is the Metropolitan (Fire and Marine.) We see "it has announced its necessity for an assessment of about 30 per cent;" we are also informed that "the stockholders are necessarily alarmed and dissatisfied." This is not strange; but our readers will feel no surprise; for again and again we have warned the public in these pages that all was not right in the office of the Metropolitan. If our remarks in past numbers, including our last, be now turned to, we think they will show that we examine and reflect before making statements affecting the character of any company.

We are sorry to learn that if the International is not in a predicament similar to that of the Metropolitan, it is to be feared it soon will. Its President is an intelligent and upright business man; but its Vice-president is a century behind his time; we always thought him much better qualified for a stool at a Woman's Rights conclave than for the vice-chair of a fire and marine insurance company. And the Secretary is one of those fussy gentlemen who are more uneasy about the business of every body else than their own; he fancies that he is a great writer on insurance, and he exercises his talents in writing rhapsodies on that subject in the insurance journals, very much in the style of Morgan and Martin. A company with officers of this kind may do very well for two or three years; but mere fussiness and pretension, with or without a whining propensity, seldom survive this period without causing trouble.

Of all our marine companies the Mercantile Mutual is the most dignified as well as the most reliable. There is no paltriness about this; no effort to evade any just claim upon it. No one ever heard its officers whine, scold, or quibble, when the owner of a lost vessel called on them to redeem their policy, as we have shown more than once other underwriters do, even in the same street. The only question with Messrs. Walter and Newcomb is: "Have the conditions upon which we were to pay been fulfilled?" If they are satisfied on this point a check is filled at once, and there is no more talk or trouble—not a lugubrious word.

To fire insurance *per se* we can only allude this time, although we have some startling facts on the subject among our notes—facts which show but too plainly how much fire underwriters require to be shrewd and cautious. Novices have no chance of success at the present time; in-

deed none have but those who combine intelligence with unremitting attention to their business.

In this, as in other cases, there are occasional exceptions; some companies have become rich in the past without much intelligence or attention to business, just the same as the illiterate quack doctor sometimes succeeds better in making a fortune than the educated and experienced physician.

In speaking of intelligent, careful, companies we allude to such as the Washington and the Hope; there are several richer than either of these, but, for the reasons mentioned, none are safer; none are surer to succeed in the end let them encounter what obstacles they may. We are glad to learn that both have been rather fortunate this year; neither has lost much by the Portland fire which has crippled so many others; nor have we heard that either has sustained a serious loss anywhere of late.

PURELY MUTUAL.

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~~~~~  
**Accumulated Fund for the Security of Policy Holders,**

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The official reports of the Insurance Commissioners of Massachusetts and New York, place the KNICKERBOCKER in the front rank of American Life Corporations.

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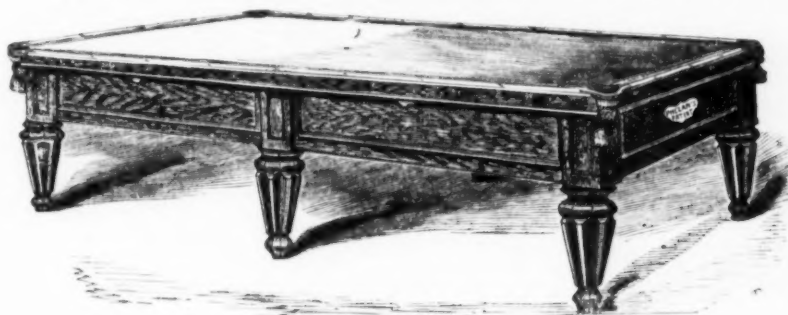
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